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No.

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THE

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THE receipts for the first eight months of the financial year from donations are about \$12,500 less than those of the preceding year for the corresponding period. From legacies they are less by over \$50,000. During the last third of the year therefore, these coming summer months, there is a call for the most generous contributions from churches and individual donors, especially as the work abroad is expanding beyond precedent, and as the offers for missionary service continue to increase. Let the friends of missions pray for the consecrated *gifts* to be brought into the treasury, as they pray for consecrated men and women.

WE referred last month to an appeal of the London Missionary Society in view of the crisis which was upon it. The *Chronicle* for April reports that already it looks as if the dawn of a better day were near. Earnest protests are coming against any retreat from fields occupied, and contributions amounting to over forty thousand dollars have been received to cover the deficiency of the present year, while over seven thousand dollars had been pledged as additional subscriptions to apply to the year 1890. The Society calls for an increase of these subscriptions so that it can depend upon an increase in its annual income of from fifty to seventy-five thousand dollars.

THE attempt to repair the Girls' Seminary building at Aintab, which was partially destroyed by fire last December, has been met by the prompt and decided interference of the Turkish government. It is believed that the opposition in this case does not arise from the local authorities, but is rather the result of the growing dislike of the general government towards Christian schools. When objection was made by the governor to granting a permit to build, on the ground that the school had no firman, it was pointed out that other foreign schools in the city were on the same basis. The governor replied: "These too will be attended to;" and in fact in a few days a formal requisition was served on the French Consul to close the French Catholic schools. The consul has, however, taken a very decided stand in the case, and has sent the governor a flat refusal to comply in his requirement. This will perhaps bring matters to a crisis, and it is believed that when all the foreign influence is united in defence of the schools hitherto allowed, the government will be constrained to modify its opposition so far as to allow substantially the old order of things to continue. The fact is, these foreign schools are so deeply rooted in the country that it will be a difficult thing to pluck them up.

"ONE of the grandest days I ever spent," is what a missionary at Kyōto says of Sunday, March 24, when one hundred and three students connected with the Doshisha Institution, ninety-eight young men and five young women, received Christian baptism and were welcomed to church fellowship. There were other applicants, especially from the Girls' School, who for various reasons were advised to wait until the next communion. The Doshisha, aside from the Girls' School connected with it, numbers 772 students. It will be remembered that last year 141 from this institution made public confession of Christ. These conversions of those connected with the Doshisha show that it is one of the most efficient evangelical agencies that could be employed.

IT is with great pleasure that we are able to announce that a Christian gentleman of New England, who desires that his name should be unknown, has been so impressed by the value of the work done by the Doshisha Institution at Kyōto, and by the call which Mr. Neesima has made for its enlargement as a university, that he has contributed the noble sum of one hundred thousand dollars, of which seventy-five thousand dollars are to be for an endowment, and twenty-five thousand dollars for the erection and furnishing of a science hall. While this munificent gift will greatly aid in the development of the institution, it will not in any degree relieve the American Board as to its appropriations for the Doshisha as it now stands. There is still need of the fifty thousand dollars which has frequently been asked for as an endowment for the present collegiate and theological departments of the institution, upon which our hopes for the raising up of a native evangelical agency must chiefly depend. This gift of one hundred thousand dollars, together with the seventy thousand dollars (Mexican) already subscribed by prominent Japanese officials and merchants, will give the university an assured position, and will greatly cheer both missionaries and native Christians throughout the empire.

THE degree of enlightenment which some Chinese officials have reached may be learned from the fact that one of the Censors has presented a memorial to the emperor against granting permission for the building of railways, basing his argument on the assertion that railways in Europe have been found to be so dangerous that they are being taken up, and that the reason why foreigners wish to build railways in China is to find a market for their old rails.

How many testimonials might be gathered from the men of all generations, showing that the blessing of the Lord rests upon those who as stewards of God's bounty use their property in the service of their Lord and Master! We have just received a letter in response to a report sent to a gentleman as to the way in which the sum of one hundred dollars he had given was expended. In this letter he says: "I am just learning the luxury of giving to and doing for the Lord, although I have been somewhat engaged in this way for over fifty years. Somehow or other it comes easier than it did when I was younger. It may be because of the verse which stands at the opening of my diary for 1889, 'As ye have received of us how ye ought to walk and to please God, so ye would abound more and more.' Last year I had 'more and more,' and this year the word *abound* crept in before it."

THE American Board and its officials have often given expression to their gratitude to God for the organization and efficiency of the several Woman's Boards of Missions which coöperate with it in the work of carrying the gospel to the unevangelized. Experience has shown that there is a branch of this work which the women can best conduct, both in the interests of the work itself and as a stimulus to their own efforts. Whatever doubts may have existed in any minds at the inception of this enterprise ought to be altogether dispelled by the wonderful history of what has been accomplished within the past twenty years. Peter was assured that he ought to preach the gospel to the Gentiles by the vision which appeared to him at Joppa, but it is to be noticed that when he came to give account for so preaching, in contravention of the ideas which he and others had previously entertained, he dwells not altogether on the *vision*, but on the *results* which had followed his preaching to Cornelius and others. So the women who planned and have carried on their Boards of Missions may well point not merely to the visions of truth and duty which they had at the beginning, but to the practical results which have attended their labors. In the thousands of young women to whom they have given Christian training in higher schools, in the tens of thousands of homes into which their missionaries have entered with the light of the gospel, as well as in the wider interest manifested by Christian women in the home land in all that pertains to the extension of the kingdom of Christ, may be found the best evidence that God has called them to this form of service. The Christian as well as the pagan world may well give thanks over the work accomplished by our Woman's Boards.

WE have received a circular from a committee in Scotland of the "Nyasa Anti-Slavery and Defence Fund," asking for contributions toward a fund of fifty thousand dollars for the purpose of organizing a small band of experienced and well-equipped men to undertake the work of repelling the Arab slave-traders who are devastating Nyasa-land in Central Africa. These Arab slave-traders, as is well known, are committing fearful ravages in the interior of Africa, destroying villages, seizing men and women and children for the slave-markets on the coast. While the native population is peaceable and friendly, there seems to be no power to repel the incursions of these well-armed banditti, but it is believed that a small band, acting in connection with the African Lakes Company, can call to their aid native forces and speedily restore order. On this committee are James Stevenson, Esquire, the well-known engineer and philanthropist, and Professor Henry Drummond. Nearly twenty thousand dollars have already been subscribed for this purpose.

THE Christians all over Japan are exceedingly thankful for the full religious freedom granted them by the new Constitution. In connection with the promulgation of the Constitution many political prisoners were released and Mr. Pettee, of Okayama, reports that that city, and especially the church there, are full of rejoicings over the return of several leading citizens who were pardoned and restored to their former positions. Among the number was one of the deacons of the Okayama church, a lawyer of high standing and irreproachable personal character, who had been in prison for nearly a year.

WE are glad to learn that the volume by Rev. John Liggins, "The Great Value and Success of Foreign Missions," recently noticed in our pages, has already reached its third edition, and that it is soon to be issued in London. It is a remarkable collection of testimonies from the best sources in regard to missionary work, and is a storehouse from which pastors and all Christians may draw valuable material in support of missions.

RUMORS have been prevalent for some months both in this country and in Japan that negotiations were progressing for a revision of the treaty between the two nations. It is now stated by *The London Times* that the treaty was actually signed in February last. The precise terms of the treaty are not made public, but it is affirmed that it confers no right of extra-territoriality, which in previous treaties has been such an offence to the Japanese, and that free permission is given for residence, travel, trading, and the ownership of property in any part of the empire. Other points are mentioned as probably incorporated in the treaty, but they are of minor importance. It seems that the Japanese Ministry, having failed to secure revision through the united action of the seventeen Powers that signed the previous treaties, has undertaken to deal with these Powers one by one. Mexico and the United States are the only Powers that have thus far responded. We are glad to see that *The London Times* characterizes the enforcement of the privileges of extra-territoriality "as an absurdity and an anachronism." We trust it is true, as stated, that within forty-eight hours after the United States Minister in Japan telegraphed to Washington in regard to the Japanese proposals for revision, he was instructed to conclude a treaty on the lines indicated. Such prompt action in removing a just cause of grievance to a sensitive and enlightened nation must serve to strengthen the cordial relations between Japan and America. Missionaries in that empire will regard it as a great boon if they are permitted to travel and reside in any portion of the country without seeking special permission, as hitherto obliged to do.

MANY of our readers have doubtless seen in a prominent magazine the story of *Yone Santo*, by a brilliant writer, Mr. E. H. House, in which missionaries and missionary work in Japan are spoken of in most disparaging terms. The reputation of the writer was not such as to give much weight to his utterances, and yet the brilliancy of his style, and the assurance with which his criticisms were uttered have doubtless produced some effect. *The Japan Mail* for February 9th gives an extended review of the novel, which we wish could be read by all who have seen the book. It contradicts *in toto* both the specific statements and the general impression which the book makes. It should be borne in mind that *The Japan Mail* is not in agreement theologically with the missionaries, but it most heartily recognizes their abilities and the excellence of their work. It says of Mr. House: "He claims that he has thoroughly studied the subject for twenty-five years, and that he knows whereof he speaks; we affirm that for twenty-five years he has been strengthening a prejudiced opinion by partial observation, and that his light thereon is darkness, and we have had as good opportunities for judging, and for as long a time. The mass he depicts as rotten, with a rare individual fit to live; whereas, on the contrary, the bulk of the mis-

sionaries in Japan are intelligent, fairly well educated, some of them eminently so, as a whole doing indisputably good, moral, and elevating work for this people, though a rare individual may be open to a portion of Mr. House's terrific censures. The government and intelligent people of Japan recognize and appreciate the good which our author persistently ignores. The ladies' societies and schools have done more for the womanhood of Japan than any other force, and are more trusted and sought after by the Japanese authorities and people than any other elevating agency. The attitudes ascribed to representative missionary ladies in the story are simply impossible; the conversations on religious subjects have an utter woodenness that shows our author floundering out of his depths; they are absurdly untrue to life. The charges of bad food and unsanitary conditions in the schools, and consequent attacks of cholera, are false. . . . A practical refutation of the slander against these schools is that, though with the years they have rapidly increased both in size and number, they are crowded with students, and almost every town of any size in the empire seems anxious to have one established within reach of its daughters." There is much more of this trenchant criticism in the *Mail*, but this is enough to show that intelligent men in Japan, not missionaries, or identified with missions, pronounce the utterances in *Yone Santo* as the grossest kind of caricature.

An interesting appeal has been sent to England from two honored missionaries of the London Missionary Society, now in China, Rev. Griffith John and Rev. Arnold Foster, proposing a "Self-supporting Mission" in connection with the London Society. These brethren express the opinion, as the result of long experience, that missionary salaries ought not to be reduced to the lowest possible point; that considerations of health and efficiency demand that they should have something more than the bare necessities of life. But they believe that in England there are many men and women who can and ought to go out entirely self-supported, and they invite those who have an independent income, or whose personal friends are able and willing to support them, to form a band and come to China, where an unmarried man of frugal habits can live on five hundred dollars per annum, and a married couple on a thousand dollars per annum. They would have no one join this company who is supported by a church or a local auxiliary, but only those who have private sources of income sufficient to support themselves. This band they would have affiliated with the London Society, and subject to its general direction. These two brethren are able and ready to forego their salaries, and they propose to be members of the band and they call earnestly for volunteers. We trust they will secure them. Are there not in this country, as well as in England, many persons to whom the Lord has given the means of self-support, who could spend their lives with great efficiency in working in lands not favored as are England and America with the blessings of the gospel?

THE call for the Report of the London Foreign Missionary Conference is quite remarkable. Within three months of its publication seven thousand copies were sold, and a third edition of five thousand copies has been issued. The value of these volumes is such that a still larger circulation would be secured if, as is not always the case, books had a circulation in proportion to their worth.

THE London papers report a conflict between the Ottoman government and the Armenian Patriarch at Constantinople. The Ottoman government notified the Patriarch that the study of Armenian history should not be allowed in Armenian schools, but that Ottoman history must be studied. The Patriarch replied that the relations of these two branches of study were such that one could not be taught without the other, and that it was out of his power to carry out the demand of the Porte. This attempt to suppress history has caused much irritation, and we must wait to see what the outcome will be.

WE have referred occasionally to acts of the Turkish government like the one above mentioned, which seemed to indicate a growing disposition to restrict religious liberty in Turkey, with a special distrust of Protestantism. We are, however, glad to note in *The London Times* the statement that on the occasion of marriage festivities at the palace in April, the Sultan invited the chiefs of the non-Mussulman communities to a personal audience, saying to them that "he had desired to meet them in order to renew the assurance of his wish that all classes of his faithful subjects should enjoy full liberty and protection for their respective creeds and privileges." The correspondent of the *Times* says: "The chief of the Protestant Armenians, Boyajian Effendi, received special compliments, as it was the first time of his appearing officially in His Majesty's presence, and he was honored by the decoration of the Imperial Order of the Medjidieh." We sincerely hope that this is an indication of a more liberal policy than has been anticipated by those who are most familiar with the administration of affairs in the Turkish Empire.

COLONEL EUAN SMITH, British Consul General at Zanzibar, and Mr. George Mackenzie, Commissioner of the British East African Company, have returned to England to confer with the government in regard to matters on the East Coast. It is affirmed, notwithstanding the disturbances which have occurred, and the rebellion against German authority on the coast opposite Zanzibar, that the domain of the British East African Company is in a fair condition, that the friendship of Mbruki, one of the most powerful of the chieftains, has been secured, and that by his action in the compensating to the owners of escaped slaves, Mr. Mackenzie has thoroughly conciliated the people. The runaway slaves throughout the region near Mombasa had sought the protection of the missionaries, but to have allowed mission stations to be the resort of such runaways would have made enemies of their owners. On the other hand, to force slaves back into the possession of their old masters would have shocked the civilized world. The commissioner finally compromised the matter and satisfied the owners by the payment of over twenty thousand dollars to cover their losses.

THE English Church missionaries in Eastern Equatorial Africa have shown true Christian courage in declining to flee from their posts of service because of the disturbances along the coast. The Consul General at Zanzibar sent a peremptory request to several missionaries in the interior to abandon their stations and come to the coast. Mr. Wray at Taita, and Mr. Fitch at Chagga, and perhaps others, have declined to leave, affirming that they are in no such danger as would justify them in leaving their work.

MR. PIERSON, of Pao-ting-fu, writes of a convert who had been a notorious gambler, but was so changed in his character that the people all respected him and acknowledged that some mighty power had changed him. This man, though very much interested in the truth, had very little power to communicate his thoughts to others; his difficulty in this direction was such as to excite the mirth even of the boys, and the man himself knew his weakness. But he would not be dumb, if he could not speak fluently, and so he has the habit of carrying in his sleeve a catechism and a gospel and a hymnbook, and every now and then he will buttonhole a man, saying, "I can't tell you much of the truth, but it is real nice. Come, let us read this catechism." And so he goes about thankful that there is given unto him the grace of *reading* the gospel.

MISSIONARIES throughout the world are finding that one of the most effective ways of reaching the people for whom they labor is to seek the conversion of the children. Men and women who have grown old in paganism are not easily moved from their superstitions. The young form the most hopeful class. In a letter on this subject from Miss Stone, of Philippopolis, she speaks of the special aid she has had in the use of two volumes of Rev. E. P. Hammond, "The Conversion of Children" and "Gathered Lambs," copies of which the author has kindly given not only to Miss Stone, but to many missionaries in foreign lands. These books are proving helpful to those who are specially aiming to reach the young.

INSTANCES are continually occurring in China showing how individuals who receive the gospel at some mission station return to their distant homes to become centres of evangelical influence. Several such cases we have reported recently. Another striking instance of this sort is reported by an English Church missionary in the province of Cheh-kiang. A man named Tsong was cured of the habit of opium-smoking at a hospital in Ningpo. While sitting in the dispensary he heard the gospel and exclaimed at once, "That is just what I want!" He seems to have accepted the offer of salvation instantly, and with his whole heart and soul. This was some two years ago. When he returned to his home he began to bear witness for Christ, and his kindred and neighbors received the message. In November last the missionary was summoned to examine thirty candidates for baptism. He found a company of bright, earnest men and women, full of faith and joy in believing.- Many of them had been vegetarians, and according to Buddhist doctrine had been seeking merit in that way. One of them had impoverished himself in doing various works, building bridges, buying captive animals to set them free, etc. These superstitions had been left entirely, and their sole trust seemed to be in the merits of Christ. One man who had two wives had now followed Christ's law and had separated himself from the second wife, making provision for her temporal welfare. The schoolmaster, who had been a diviner, was specially eager to bring to Christ those whom he had misled in former days. Altogether the instance is a remarkable one, and yet there are others which are similar, and they give strong ground for the hope that the Chinese, when they receive the gospel, will become earnest and successful in propagating the faith.

REV. DR. BULKLEY, editor of *The Christian Advocate*, in a recent tour through Spain visited our mission station of San Sebastian and saw the Girls' School under the care of Mr. and Mrs. Gulick. He writes in warmest terms of commendation as to what he there witnessed. "It is a pleasure to us to offer unprejudiced testimony, derived from attentive observation, unaffected by the kindness with which we were treated, of the great promise of this school and of its important relation to mission work. If the officers and patrons of the American Board could witness what we saw, they would, I am sure, find reason for a rational hope of the gradual progress of evangelical truth in Spain."

It is impossible that we should help contrasting in our thoughts the recent expedition of Mr. Stanley into Central Africa and the passage of Dr. Livingstone, and more recently of Mr. Arnot, through the Dark Continent. We do not forget that Mr. Stanley went on a peculiar errand, and that he was under an apparent necessity of moving rapidly, but the battles and losses of life which attended his movements are sorrowful things to think of, while it is pleasant to remember that the missionary explorers passed unmolested and without marking their tracks with blood, even through the most hostile tribes. It is a great question whether those regions which will henceforth associate the presence of the white man with the death of their people will not on this account be more impenetrable and be given over to deeper savagery than before. Doubtless the people ought to have allowed Mr. Stanley and his train to pass unmolested, but with their notions of right it was not to be expected that they would. We would give all due credit to Mr. Stanley as possessed of humane motives, but it is a great question whether such expeditions into Africa are justifiable.

It is with much pleasure that we record the furnishing of the "Wheeler Suite" of rooms in the "Walker Home" at Auburndale by good friends in Portland, Maine, connected with the High-street, Williston, and St. Lawrence churches, at an expense of about \$250. This is done in honor of Mrs. Wheeler, of Harpoot, while serving the good cause. It is a timely gift and a delightful expression of interest in the welfare of the missionary children who there find a home. More than this, such gifts are necessary to the maintenance of the Home. The salary of the parents in the mission field is barely adequate to meet current expenses. Only by the most rigid and sometimes harmful economy can anything be saved for children in this country. Some missionaries have private funds which they can use, but many have none, and the children of the latter must be provided for. The allowance from the mission treasury for each child, from \$120 to \$150 per year, is not adequate to pay expenses of board, and to provide clothing, books, and other incidental expenses. The difference must be made up in some way. The income of the fund, after keeping up the home building and grounds, supplies a part, and Mrs. Walker depends on the sympathy of friends for the rest. Increase the fund from \$17,000 to \$50,000, and Mrs. Walker would be relieved from a heavy burden of care and anxiety, and would be able to devote her time and strength to more direct efforts for the welfare of her precious charge. Till such increase is secured, thanks to good friends in Portland and elsewhere who come to her help.

ASCETICISM IN MISSIONS.

JUST now the critics of missions in Great Britain are commenting with much fervor upon the value and duty of an ascetic style of living on the part of missionaries both as a means of reducing the cost of missions and of reaching the heathen to whom the gospel is carried. So far as relates to the cost of missions the argument savors strongly of meanness. How can men living in the ordinary style of modern society have the face to demand of missionaries that they should in their economies cut down to the very quick for the sake of saving cost to people who are enjoying all the comforts, not to say the luxuries of life?

There are those who, having left home and native land for Christ's sake, have been also self-moved to deny themselves many things which are commonly regarded as among the necessities of life. All honor to them! Whatever view we may take as to the wisdom of such a course, we have only admiration for the devotion which prompts to these sacrifices. Men who live in this way may consistently call upon others to follow their example. But for any man, clerical or lay, who does not live in this way, to claim that missionaries, because they are *missionaries*, ought so to live for the sake of saving cost, is a cheap effrontery worthy only of ridicule. It is quite on a par with the valor indicated by the response said to have once been made to a call for service involving some danger: "Here am I. Send *him*."

Missionaries, from the nature of their calling, must undergo many privations. They must live apart from kindred, in strange lands, amid surroundings often far from congenial. These forms of self-denial are necessary. But by what right does any one ask them to undergo self-denials which are not necessary? Is it to save cost, that there may be more money for extending the work? And is the duty of saving money for the Lord's work by this form of self-denial laid upon the few missionaries and not upon the great mass of Christians all over the world? The argument for asceticism, so far as it is based on the use to be made of the Lord's money, is quite as applicable to ministers and all Christians in Europe or America as it is to missionaries. Money can be saved in this way quite as well in Chicago and London as it can be in Calcutta or Peking. It can be done with as much effect by a Christian on the banks of the Hudson, as by a missionary on the banks of the Hooghly. This, of course, does not prove that asceticism may not be required, but clearly it should not be required of missionaries only or chiefly. They are no more called to this form of self-renunciation than are those at home who support them, or who do not support them. When the cost of foreign missions is such a petty percentage of the amount spent by professed Christians upon their luxuries, the enrolled members of churches in the United States averaging less than fifty cents a year in their gifts for this work, it would seem as if no one could be found outside of an insane asylum who would suggest, as has recently been done in England, that for the sake of economy in missionary work, missionaries in India might go barefoot and live only on rice.

If we are to ask any persons to live in an ascetic way, pray let us not begin with those who have already left home and kindred for Christ's sake, and who,

amid depressing surroundings, find it difficult and sometimes impossible to maintain the health and elasticity necessary for vigorous work.

But the argument in favor of asceticism is based not merely upon the saving of cost, but upon the probable efficiency of this method in reaching the hearts of the pagans. It is a very good theory that the unevangelized will be profoundly affected by the sight of men who are subjecting themselves to hardships for their sakes. But this theory does not stand the test of facts. *The Indian Churchman*, the organ of the Oxford Mission in Calcutta, a mission which has adopted in large measure this theory of asceticism, contains a paper bringing striking testimony on this subject. Testimony from such a source cannot be questioned, and it covers the case completely. It says:—

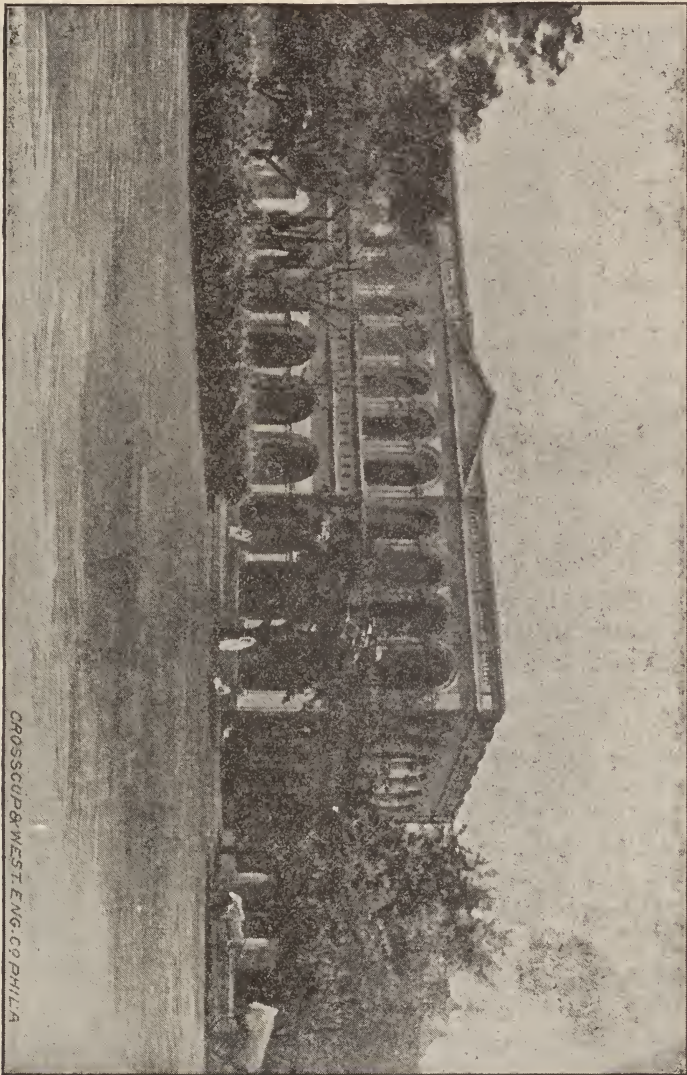
“What are the actual facts as regards India? We may take four instances from the records of recent years (and it is with the *present*, not the *past*, conditions of Indian society that we are concerned). Mr. Bowen spent a long life in the native quarter of Bombay, adapting himself in almost every particular to the habits of the natives; he got admiration from his countrymen, respect and affection from the heathen—everything but converts. Father O’Neill, again, in another part of India, submitted himself with the utmost self-denial to hardships which few Europeans would be physically equal to bear; yet he likewise scarcely baptized a single person. The Salvation Army, with a reckless expenditure of life, which to many seems culpable, but which at any rate exemplifies the principle under discussion, has achieved results altogether inadequate to the effort made, and one still further minimized by a peculiarity in their principles; for by not insisting on baptism, involving as it does a final break with heathenism, they are enabled to number among their converts many who under other circumstances would only be called inquirers. Lastly, the Oxford missionaries in Calcutta, starting under apparently most favorable circumstances, have succeeded in influencing, attracting, and propitiating, but not as yet, to any considerable extent, in converting. There is no cause for despair in all this; rather, for those who believe in their own principles, an incentive to greater activity; the effort is still young, the indirect effects may be incalculably great; doubtless no honest, still more no heroic, work is ever really thrown away, but the one thing to which the supporters of such attempts cannot at present appeal is the number of conversions.”

THE PASUMALAI INSTITUTION, MADURA MISSION.

OUR readers will be glad to see the accompanying picture of the remodeled and enlarged building of the Pasumalai Institution, in the Madura Mission. In 1844-45 Rev. William Tracy, who then was in charge, built a substantial bungalow which for nearly forty years answered the needs of the school, but the number of students increasing from sixty or seventy to nearly four hundred, larger accommodations were demanded. The reconstruction was begun about a year ago, and in December last the structure as it here appears was rededicated, the Collector of the district presiding and Dr. Chester, of Dindigul, making the principal address. The rebuilding was done under the care of Rev. George T.

Washburn, Principal of the Institution, and in view of the means at his disposal the results are certainly remarkable. We think that it will strike Americans as almost incredible that the total cost of the building here represented was less than \$5,000 (\$4,900), of which amount \$1,200 was expended over forty years ago in the

COLLEGE HALL, PASUMALAI, INDIA.



CROSSCUPP & WEST, ENGRS PHILA

construction of the original bungalow. Of the \$3,700, the cost of enlargement, but \$1,600 came from the treasury of the American Board. The foundations and lower pillars are of cut granite, as is also the stairway to the second floor. The walls are of brick stuccoed, and the floors of the same material covered with concrete. The roof is of tiles. The structure is designed to meet

the needs of the climate where the thermometer in the classrooms, Mr. Washburn says, often stands at 100° F. The verandas are necessary in order to protect from the rays of the sun. On the lower story are classrooms and rooms for the Principal and teachers, while in the second story is a large hall, capable of seating five hundred, which is in daily use as a chapel and for evening study by the boarders, and for examinations.

This Pasumalai Institution is thoroughly Christian in its character, as is shown by the fact that twenty-two of its students have made profession of their faith in Christ within the past year. Some sixteen students have left the theological and normal classes within the year, of whom Mr. Washburn says: "Most of them have won my esteem and regard by their steady purpose, industry, faithfulness, and Christian character. A large part of the men employed by our native churches and communities, and by the mission in pastoral, evangelical, and school work have been trained here, besides many who have left us for service in other missions. The Institution is emphatically *the* Christian institution of learning in the Madura District. Hundreds of our Christian young men not employed by the mission have been trained in it, and many hundreds of Hindus have had the best influences of Christianity thrown around them while they have been passing through the most formative period of their lives."

In this connection the testimony of one who is not connected with our mission is of value. Rev. E. P. Rice, of the London Missionary Society, in a communication to the *Wesleyan Magazine*, says, in reference to the Pasumalai Institution: "To see the wealth of gold and silver lavished on the senseless and utterly uninspiring images [of the Madura Temple], and to watch the pilgrims from all parts of India making their obeisance before dark shrines, darkly lighted with a flickering lamp and reeking with oil, and to note the utter want of reverence is a thing to make one sad. How I wish I could make English Christians see it for themselves. It would give them much food for thought. Yet Madura has the best organized missionary work it has yet been my privilege to see—that of the American mission. They are doing a most admirable work, a work that bears close looking into."

This building is an object-lesson to the Tamil people, who recognize it as the spot from which radiate the influences of the new religion of Jesus. Multitudes who will not study within its walls will be impressed by the work it is doing. A Bible-woman met a heathen woman in a neighboring village, who said to her, "If you cannot teach me to read, at least teach me a prayer, so that I may say it every night to God, *as they do at the college.*" So may the Institution ever lead to Christian praying and living.

At a time when the work of education as conducted by some missionary societies in India is subjected to much criticism, we point with gratitude and satisfaction to the institution of the American Board at Pasumalai.

TWO SPECIAL CALLS FROM WESTERN TURKEY.

Two items from the Cesarea station were placed in the "Contingent Estimates sent by the Western Turkey Mission," but the receipts of the Board have not warranted appropriations to meet them. Yet they are so important that it has been decided to ask for the needed amounts as "specials."

I. Two thirds of the effective work in the Cesarea field has always been done by extended tours of missionaries. This year the sum appropriated for touring is less than usual, and at least three hundred dollars more is needed to keep this most fruitful branch of service up to the sternest necessities of the case. It is doubtful if this sum could anywhere else accomplish so great a result in evangelistic work.

II. Touring is almost as extensive and important in the Smyrna field as in Cesarea, and only about one fourth of what was expended for this purpose last year has been appropriated this year. Two hundred dollars more is urgently needed to enable the missionaries to push this work vigorously throughout the year.

Shall this most promising work in these two fields go undone for want of means?

CHURCH BUILDING IN THE FOREIGN FIELD.

BY SECRETARY N. G. CLARK, D.D.

AT the recent great missionary conference in London, little was said of church building on missionary ground, and that little had reference chiefly to adopting, as far as possible, native styles of architecture as the most economical and the most attractive. Mr. Rood, of the Zulu Mission of the American Board, said: "We commenced first by worshiping in God's temples, under the shadow of trees. After that, the natives began to encircle these something after the shape of their own houses, and when they wished for something better — some of them becoming Christians — they went to work to try and imitate English people in their houses of worship, and with their own hands they manufactured the brick and brought the wood, and erected the building without any help from any white person, save for the doors and window-frames which they purchased." (Report, vol. ii, p. 423.)

Mr. Wigram, of the Church Missionary Society, recently returned from a wide survey of missions, said that as he wandered about in different mission fields, his heart yearned "to see something which looked as if it really belonged to the native people in the way of a church." One such he found in a rude tribe among the hills of Santhalia, a little trellis of bamboo covering a raised platform within its open space, everything so clean and nice that it was evident the poor people had done their best.

These two instances would suggest that the matter of church building should be left to the native converts, when they feel the necessity of some proper accommodation for worship. In the South Seas and among uncivilized races, the native Christians more readily provide themselves with such buildings as they are wont to erect for their public assemblies. In India may be found every variety of accommodation, from the shade of a large tree, the shadow of a high wall, the simple prayer-house with its thatched roof, erected at an expense, including labor and material, of from twenty to thirty dollars, and the more substantial structure for a large village or a group of villages at an expense of from three hundred to a thousand dollars, and lastly, the more expensive edifice in the larger

towns and cities. In the latter instances help is naturally asked by the church, composed as it usually is of members who find it no easy task to secure their daily bread.

The conditions differ greatly in different fields, but always the most strenuous efforts may well be made to throw the responsibility of church building, however humble the edifice, upon the people whom it is to serve.

There are, however, two classes of exceptions which may be regarded. 1. In opening new work in some village or town, a building is needed for school and religious exercises, as a means of getting access to the people, and of awakening interest in the gospel. The amount required in such a case may not exceed forty or fifty dollars, but may be the means of soon developing a Christian congregation and a working church. Opportunities of this kind abound in India at the present time, and a few thousand dollars a year might go far to enlarge the work in hand, in the most economical manner.

2. The second class of exceptions is that of cities where the expense for land required for a building of quite modest pretension is beyond the ability of the few native Christians, but a necessity as a centre of evangelical operations, not simply for the local church, but for the city and its environs.

The present writer, after more than twenty years of experience and observation, while urging the duty of self-support on the native churches to the fullest extent possible, is no less urgent for aid to secure suitable church edifices at such points as Guadalajara in Mexico, Tabor in Bohemia, Constantinople, Bombay, Tōkyō, and Peking. The peculiar conditions of each locality must be considered. While pressed for funds for the support of missionaries, native evangelists, and Christian schools, we cannot but hesitate at the thought of expending two, or five, or ten thousand dollars on a church building, but to do this may be the wisest economy in the end. Take two instances—Tabor in Bohemia, whose claims have recently been urged on the readers of the *Missionary Herald*; and Constantinople, where the first evangelical church of the Board in the Turkish Empire was organized more than forty years ago, and to this day has never had what could be called a decent place of worship. The largest congregation of the city has met in an old tumbled-down building that had to be propped up to hold it together, in a wretched part of the city, which all respectable people naturally shun, and to which every missionary feels ashamed to invite a stranger. Another congregation has met by sufferance in the chapel of one of the foreign embassies; a third meets in a hired room of the Bible House; and a fourth in a small building off from the road on the grounds of the "Home." Who can estimate the loss of moral power to Protestantism throughout the Turkish Empire occasioned by the want of a suitable representative church-edifice at the capital?

Would that some good man or woman would put fifteen or twenty thousand dollars into a church building at Constantinople, to be, if you please, a memorial church for such men as Goodell, Dwight, Schauffler, and Hamlin. It stirs one's blood to think of the influence of such a church on the cause of Christ throughout the Turkish Empire.

Wanted, upon the instant, one hundred thousand dollars for church building in the different mission fields of the American Board; and then let there be praise and thanksgiving!

OUR GREAT RESPONSIBILITY.

BY REV. H. N. BARNUM, D.D., OF TURKEY.

THE population of the United States is estimated at from sixty to sixty-five millions of souls, of whom one fifth are members of evangelical churches. It is difficult to tell how large a proportion of the remaining four fifths are proper subjects of missionary effort; how many are truly ignorant of the way of salvation, how many are open to religious impression; but the work rests upon all the evangelical denominations together, and it is evident that if all the members of these many denominations were doing all they could, each in his own sphere, by prayer and personal effort, and by a proper use of existing agencies, every soul in this land might be speedily so far reached that Christ would be so clearly presented as to free the Church from the guilt of neglect. He would become the intelligent choice, or his rejection would be definite and positive.

The fields which fall to the American Board, and for which Congregationalists are especially responsible, embrace a population estimated at one hundred millions, of whom some 35,000 are church members, and 110,000 members of the congregations which have been gathered. These congregations in their inexperience and weakness, and in their endeavors to secure for themselves and for their children the ripe fruits of the Christianity which they have accepted, still need the fostering care of the churches in this country. If we should say that of the 100,000,000 who constitute our responsibility, one tenth know enough of the way of salvation through Christ to be saved, the estimate would be a large one. Of the more than ninety millions of human beings for whom God holds the constituency of the American Board responsible, the majority have never yet heard even the name of Christ, and the rest who *may have heard the name* have no conception of him as having any relation to them. How many of us feel a personal responsibility for their salvation and enlightenment? Upon how many of our hearts does it rest as a burden, calling forth persistent, earnest prayer? To how many of us is it an occasion for the practice of self-denial, the giving up of luxuries even, in order to increase the means for sending the Bread of Life to famishing souls? The contributions of the Board, if distributed among all these waiting millions, would be less than one half a cent annually for each one of these souls who are perishing for lack of knowledge, or, including the legacies, it would be a little more than half a cent each. Does this look as though the Church has risen to a just conception of the Great Commission? Has it entered upon the world's evangelization as a *business*, as its *chief business* in the world?

THE LAST CALL TO JAPAN.

BY REV. J. H. PETTEE, OKAYAMA.

[The following communication shows how the missionaries in Japan regard the situation about them. They are overwhelmed by the opportunities of the present hour, and they are calling for aid most loudly. Would that the men and women and the funds were ready to meet the call!]

STARTLING as such a heading may seem, it exactly expresses what ought to be, and it comes much nearer stating what probably will be than most imagine. There are four hundred Protestant missionaries in Japan to-day, besides those

temporarily in the home lands. They have stations in nearly every portion of the empire. A few provinces are quite thickly dotted with Christian chapels.

The National Constitution promulgated on February eleventh grants full religious freedom. Christianity could have received no greater boon from the government. Already inside of thirty days results are manifest. Nicodemuses are coming out of the twilight. Officials, teachers, politicians, and tradesmen are attending church. Christian schools are crowded everywhere, and new ones are springing up. Colonel Olcott brings small relief to Japanese Buddhism, and that old cult is waning. Its latest proposal is to establish a university at Kyōto to rival the Doshisha. If it can bear the light, we can. It is confidently expected that the treaties will be revised within a few months, by which Americans, at least, will have the range of the entire empire.

In a word, the whole country is open and *now* is the golden time. Preachers are wanted everywhere. Missionaries are wanted as teachers of English, but that call will soon cease. Missionaries are needed to help solve the question of the basis of public morals. But their help must be forthcoming at once, or the present opportunity is lost. In more than one city the teachers of ethics are coming to Christians for instruction. Missionaries are needed for our schools, and for personal work in a score of ways, but they lose their vantage-ground if the work be not taken up at once.

Other societies feel this. A Methodist bishop calls loudly for large reinforcements, but says he must have them now. Dr. Knox, speaking for the Presbyterian and Reformed missions, which have one hundred and twenty-one missionaries, twenty-one of whom came out last year, says that with a few more recruits they can do their part of the work. The American Board has seventy-nine missionaries on its Japan roll, ten of whom are not on the ground. It has ten stations and plans to open not more than two or three more. But these are all wide-reaching centres, and every one is undermanned. We need families and unmarried ladies for the older as well as for the new stations, and half a dozen lady teachers for our girls' schools. In all we need not far from thirty-five, enough to insure one hundred working missionaries on the ground all the time. About one third of the adult Protestant Christians of Japan are connected with our work, while our mission has considerably less than one fifth of the whole force here. Hence this plea is a moderate one as judged from the point of view of others.

And finally, we want *every one of them by next fall*. The opportunity requires haste. There is no time for lengthy preparation. Come! teachers, pastors, theological graduates of next June, Christian workers, just as you are. Pay your own bills, if you can, as men rush in an overland dining-car after the genial porter has cried out, "Last call to dinner!" If not, send in your application at once. It's a time as well for generous action on the part of appointing powers, taking some risks in matters of health not usually taken, and making easy conditions as to length of service, proportional amount of educational work, etc. etc. Fathers! brethren! get these needed recruits somewhere and in some way. Give us thirty-five new men and women before next Christmas. Then switch Japan off on a side-track, and let the American Board of Commissioners for Foreign Missions' gospel train whirl on through China, India, Europe, and Africa.

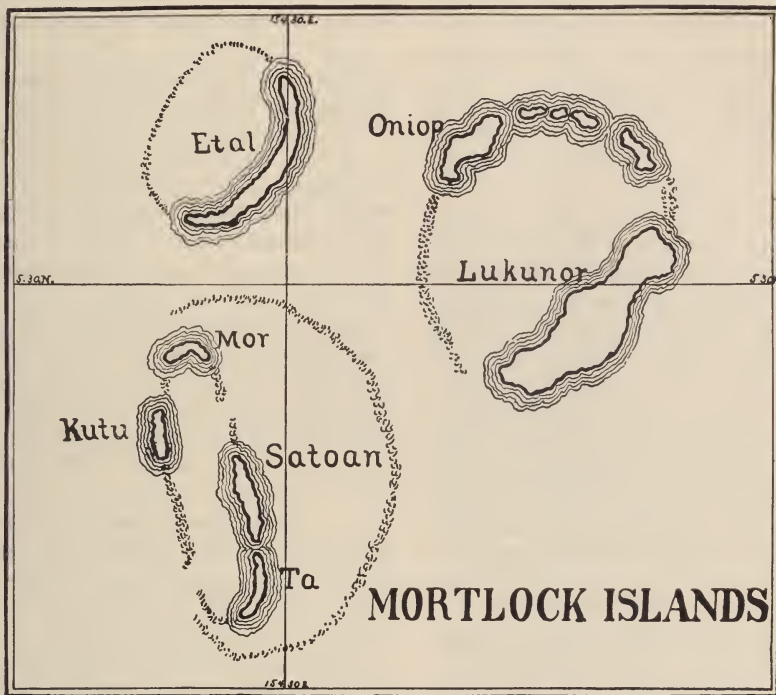
Letters from the Missions.

Micronesian Mission.

FROM THE MORTLOCK ISLANDS.

WE have so much matter from this mission that we are obliged to put over until our next issue Mr. Walkup's report of the Gilbert Island work.

the Mortlock group, showing the relation of the islands to one another. This map does not show the islands of Losap, Nama, and Namaluk, which are north of the Mortlocks and nearer Ruk. Mr. Treiber, when he visited the islands a year ago, reported:—



Mr. Rand reports a good year at the Training School on Ponape, which had had an attendance of twelve couples and seventeen young men and boys. Nine of the young men will be set to work preaching and teaching. Four of these will go into the foreign work, three to Ruk and one to Ngatic. Miss Palmer reports a prosperous year in the Girls' School. The pupils are happy and are making satisfactory progress.

From Mr. Treiber's journal letter we get a brief, but on the whole encouraging, account of the work in the Mortlocks. We are glad to give herewith a sketch map of

"I was not a little surprised to see among so curious a people only the teacher come to the ship on Sabbath, and he for matters pertaining to the Sabbath service. Most of the church members have foreign clothes for Sunday. Schools have been pushed along so that a good portion of the young and middle-aged can read the Testament with understanding. Older people as a rule give up the idea of learning to read, and content themselves with the preached word."

In January last the *Star* took Mr. Treiber, Mr. Rand, and some native teachers for the annual visit through the

Mortlocks, stopping first at Nama, of which he says:—

“The church was in good shape, and the school likewise. After a breakfast from our lunch-basket we held a service with the people at which nearly every one on the island was present. We went over the conduct of each member during the past year; settled quarrels about land, etc.; answered all sorts of questions; examined four candidates for church membership; ate our lunch, and after a little rest had another service; administered the sacrament; baptized eight children; and were off again to the *Star*, which was ‘laying off and on.’ This is a little more spiritual church than any other in Mortlock.

“A repetition of this kind of service was had in ten different churches in nearly as many days. The trip between the islands was made at night. Long hair was very rare. Paint has been put aside, and the heathen dance held only once at one of the islands. The Mortlocks have a population of 4,631, among whom there are now, after fourteen years’ work, 1,206 church members. Seventy-three were received this year, and 1,247 are in regular attendance at school. Much remains to be done, but there is evident progress.”

RUK. — A NATIVE’S PRAYER.

The accounts from Ruk are of mingled light and shade. Mr. Snelling, who remains there, is hopeful for the future. There have been some trials in connection with the schools. It is said that the people, on an average, learn to read in about two years, some of the brighter ones learning more quickly, but the old people require a much longer time. Mr. Treiber wrote September 3:—

“I will give you the prayer of one of the native Christians, that you may know that ‘He who is rich in mercy’ to us shows the same mercy to these Gentiles. The man is rather more than an average Christian. He first received a teacher in 1882; was received into the church October 28, 1885, and has since lived a devoted Christian life. He was formerly

a fighting man, and the son of a warrior chief. The occasion of this prayer was the coming of ‘Giving Day,’ the first Monday in each month being set apart for that purpose in all the churches. Generally coconuts are given, being the only salable thing among them. He prayed as follows: ‘O God, Great Spirit, Good Spirit, we meet here in your house this beautiful afternoon to give to you. We bring to you fruit, the fruit of tree, bad fruit. We wish good things to bring to you. We have none, for we are poor people. Do you not wish to take this our gift and change it [into something] to help your kingdom? We wish to give to-day for Utet, Faitruk, Peas [islands of Ruk], also for Poloat, Polosuk, Hall’s, and Oleai. Send your kingdom to these lands. We also beg of you to bless our teachers, Mr. Treiber, Mr. Worth, and Mr. Snelling, and their wives. Give them their stoutness [health] and help them to teach us your Word. Bless Moses, Manasseh, Johni, Naher, and Dina. Stir the hearts of the outsiders [unrepentants] to climb up on the gospel. Bless at Nama, Losap, and Mortlock. Let your kingdom come on those lands. . . . Bless the foreign land [America]. Help the American Board. O God, this is all we beg of you. Hear our prayer under the name of your Son [our] Saviour, Jesus Christ. Amen.”

Of Kutua, a place on the north side of Toloas, Mr. Treiber says that thirteen of the people in the district attend worship, and about twenty-five are candidates for church membership, and it is hoped that a church will be formed there within a few months. Many of these candidates have stood the test for nearly three years.

A BATTLE.

Mr. Treiber reports that as they were going home from Kutua, he passed by Moses’ station at Uman, and on the way they witnessed quite a battle.

“It took place between two districts which have long been fighting, and where, you may remember, they planned to kill Mr. Logan a few years ago. Two canoes

with three men each crossed quickly over just ahead of the boat and shot at some men who were fishing, and then as speedily returned.

“When at a safe distance from the enemy, who at once prepared to give chase, they dropped their paddles, one man on each canoe stood and danced, and all sent up such a yell as to make one ask, ‘Why do the heathen rage?’ Shells were blown on both sides; men ran to and fro and then into the sea with canoes on their shoulders, women and children screamed and ran to the hills for protection. No harm or insult was offered us, though I had hard work for a time to keep some of our crew quiet.”

At a later date Mr. Treiber, accompanied by Moses, Johni, and Manasseh, went among the most savage of the Ruk people, and Mr. Treiber reports:—

“A good display of arms was made (loaded with glass, such as the necks of bottles, etc., so I was told), but when they found that we had no arms they were much ashamed. All treated us kindly and gave us food. When this present war is over they want teachers.”

MARSHALL ISLANDS.

Dr. Pease, who has charge of the Marshall Islands' training school at Kusaia, reports that the school has had a successful year, having as pupils twenty-three Marshall Islanders, five of whom were women. There were also eight or ten Kusaian day-scholars. At the beginning of the year the majority of the male pupils were not church members, but before the year closed every one professed to accept Christ, only one of them proving unfaithful. For the present year the number of Marshall Islanders is thirty-three, with four Kusaian day-scholars. The tour with the *Star* through the Marshall Island group was made in September and October, before the vessel visited the Gilbert Islands. This arrangement proved successful, as the winter months are usually stormy and disagreeable among the Marshall Islands. The annual inspection of the islands where evangelical work has

been begun shows, as Dr. Pease affirms, that this work was never before so encouraging. The churches are apparently stronger, and, except where interfered with by foreigners, have made a substantial gain in membership. The account given by Dr. Pease is unexpectedly cheering. The only serious difficulty now existing, apart from the presence of foreigners, is the fewness of efficient native helpers. We are sure that our readers will be deeply interested in the following detailed report of the several islands:—

Jalujij.—It was necessary to call at this island first of all to report to the German authorities. After a call at the government trading station, the *Star* went on to the mission station, of which Dr. Pease says:—

“Rev. Jeremaia is in charge, assisted by Laijarki. Eight preaching stations are maintained, and one school of about forty pupils. There have been a goodly number of additions to the church, while only two have been expelled. The contributions have been larger than ever before. We regard this as a most excellent record, especially so, when we consider the proximity of unfavorable foreign influences, nowhere else so powerful or dangerous as here. Rev. Jeremaia is obviously growing old. We pray that the Lord will spare him for many years yet, for we shall never find a man able to take and fill his place.”

Ebon.—This, it will be remembered, was one of the early stations of the Board, but no American missionary has resided there for many years. The place seems to be in disfavor with the Germans, who first fined the island five hundred dollars, and now have imposed an excessive tax equal to that levied on larger and richer islands. For this reason the contributions for mission work are entirely cut off. Dr. Pease says:—

“The pastor is Rev. Hiram. Three schools have been maintained, with an aggregate of 178 pupils, and four preaching places. There have been fewer additions to the church than expulsions, and three have died. One of the excluded ones was a deacon whom we had hoped to

bring to Kusaie as a scholar. He now seems sincerely penitent and we hope that he will be restored before very long.

"*Mille.* — Here Rev. Joseph is the pastor, Tomas and Lokatop assistants. Tomas has been here several years, Lokatop only one. He has recently been married. The two schools have been small and the church has suffered a slight decrease. There has been some foreign interference here, also. I will relate one instance. A certain trader on one of the islets mysteriously disappeared, his house being burned at the same time. A thorough investigation, made by the German officials, failed to discover whether the man was murdered, perished accidentally, or committed suicide. But inasmuch as there was found in possession of some of the natives some blackened and half-melted silver picked up from the ashes of the burned building, the usual fine of five hundred dollars (2,000 marks) was imposed, and the matter dropped. I might state that in order to make up this 'indemnity' in part, a small sum of money, which had been contributed for our work, and was in the possession of one of the chiefs, was seized. This, too, although the commissioner was informed that the money had been given to us.

"We took away Tomas for another year in school. He had been laboring here faithfully for several years, and needed the rest, as well as additional study.

"*Arno.* — This is the largest island in the group and was first occupied several years ago. When we came down in 1877, Rev. S. P. Kaaia was returning to his station here. A little later he was recalled and the station abandoned. The nucleus of a church which had been gathered soon disappeared, and nearly every trace of missionary work was blotted out. Two years ago we left Rev. Raijok to begin the work over again. Last year he was reënforced by Nabue. No church has yet been organized, though there are quite a number of hopeful converts, now under instruction as catechumens. Rev. Raijok

is a very cautious man, consequently his work abides better than that of some of our helpers. At our service the church building was filled with a very attentive audience. These two brethren are entirely inadequate to the great work that is waiting to be done on this island. It is Tomas' home. He traveled all one night to visit his parents, and on his return told us the chief in authority on that part of the island, five times in one day, urged his need of a teacher to live with him. If possible we shall have to locate Tomas there next year. No part of our field gives better promise than this most populous and perhaps most heathenish of the Marshalls.

"*Mejuro.* — This island is almost in sight of Arno, is next to it in size, and rivals it in heathenism. In past years several attempts were made to secure a foothold here, but no progress was ever made. The people were so addicted to fighting that they had neither inclination nor time to attend school or religious meetings. One of our teachers who was there for a year said preaching to them was like 'talking to trees.' We called on our old friend Jiberik, who is now quite gray and has a silvery beard. He was as gracious and profuse in promises, and probably just as great a liar as ever before. But he now says that he 'wants to repent,' and he was very anxious to have a teacher. So we left a man, a former pupil of the Ebon school, whom we had taken along for this purpose. While at anchor at Jiberik's end of the island a message came to us from the chief, who rules at the other end, earnestly requesting a teacher for himself. But we were unable to leave any one there this year, and so thought best not to pay him a visit.

"*Matwonlap.* — This was Raijok's old station, but had been unoccupied for several years until last year, when we left there Le Bill, a Jaluij deacon, who had been in school one year; a poor scholar, but an earnest Christian man. I shall never forget how we left him a year ago, alone on the beach, sitting on

a box of Testaments crying. His wife was in some native's house at a distance, and they were total strangers to all the people. This year we found the teacher's house and church rebuilt, — the chief and a large number of the people enthusiastic in their devotion to their teacher, — a school of forty scholars, and five of the old church members remaining faithful. I admitted eleven on profession, and one was restored. There was a great demand for books, and for another teacher to help in the work here and on Aur, which is under the same chief and lies halfway between this island and Mejuro. These islands have immense lagoons, that of Malwonlap is some forty miles by twenty, and the inhabited islets are very far apart. It is therefore impossible for one man to do one quarter of the work that is pressing. And the Aur people are also urging their claim. We shall have to try to send them another man next year, though I don't yet see who it can be.

“*Ailinglaplap*. — Rev. Andru is in charge here, assisted during the past year by Lanior, a former Ebon pupil. The work here is prosperous, — four preaching places and forty-five in the school, — the church growing. Rev. Andru's influence seems to extend to other islands to the north and west. At the communion service which we attended while at the island, three were admitted to the church from Ujae, one of them a chief. The people of Ailinglaplap had made a very generous contribution for missions, but it was mostly in *cobra* and so not available this year. We may lose it altogether.

“*Namo*. — This was the next island, and it had never before been visited by the *Star*. We found an immensely long lagoon, rather narrow, surrounded by an almost unbroken reef, but with only two or three islets of any account. The largest of these, where we found a meeting-house in the woods a mile from the shore where we landed, we selected for our station. There are not more than two or three hundred people whom Nierik, the teacher we left there, can reach.

“From Namu we wished to go to Kwo-

jelein, where a woman, as we hear, has been holding Sabbath services for some time, and where, as she says, ‘the people are hungry and thirsty for God's word.’ But we had no man for the place. Possibly we shall be able to send them somebody next year.”

The Ujae mentioned above is near to Ailinglaplap, where there had never been a teacher but where the materials of a church were found. Here a teacher, Lailero, and his wife were left. The people were clothed and apparently quite intelligent. Ujae is a long narrow lagoon with few habitable islets, and only one good entrance. Another island, Lae, was not visited, but a report came that several there were ready to confess Christ.

Namerik. — Likilol has labored here, the place having been visited once during the year by Rev. Jeremaia, of Jaluij.

“The work is prosperous: the church has increased slightly, and there have been fifty-five in school. There are three preaching stations. Namerik always furnishes one very hard day's work. The landing is bad, often dangerous. There is a mile walk afterward; and then, what with marrying, examining candidates, baptizing, holding public services, and doing some medical work, night comes before we are ready for it. There is no anchorage, and the captain of the *Star* is hardly willing to lie off and on in the strong current overnight. As we had no one to relieve Likilol he was left in charge for another year, and we ‘squared away’ for Kusaie.”

Northern Mexico Mission.

A NEW CHURCH.

MR. CASE writes of the organization of a new church at Las Cuevas. The services connected with the organization were held from Friday to Sunday, March 8 to 10, two special gospel services having been provided for, aside from those connected with the constitution of the church. Prejudices were overcome, and the services were crowded. Mr. Case writes: —

“I have great pleasure in reporting the

formation of a church of eighteen members at our new out-station, Las Cuevas. Only about two years ago our native helper, Padierna, was driven out of this place with stones, and his life threatened should he ever return, which he dared not do. The village president, who was a devoted, although not a fanatical, Catholic, informed him frankly that he could not assure him protection. Our first visit to the pueblo was made in May of last year, but previous to that time some interest in the truth had been awakened by the visits of a native family now connected with the Parral church, but formerly residents of Las Cuevas. Only since last August have we been able to prosecute the work with anything like regularity.

“Very little time has elapsed between the first seed-sowing and the firstfruits of the harvest just gathered in. These eighteen persons are mostly heads of families, and have proved the genuineness of their faith by fully six months of consistent Christian life, facing bravely and with excellent spirit the fanatical opposition which has been directed against them constantly. In September they, of their own accord, rented a suitable room in which to hold services. Since that time both Sabbath and weekday meetings have been faithfully maintained, the average attendance being about forty. In the absence of the missionary, these meetings have been directed by the same village president above mentioned, of whose scripture explanations and helpful influence all speak in the highest terms. The church organization was initiated and conducted in the most orderly Congregational way. Four churches were represented in the council called, eighty-eight miles being the average distance traveled by the delegates. Mr. Eaton came from Chihuahua, and the entire station force, including babies and baby-organ, went over from Parral, accompanied by about a dozen members of the congregation.”

Mr. Case speaks of the services as peculiarly solemn, especially the moments when, all kneeling reverently, the ordinance of baptism was administered. Mr.

Eaton preached the sermon, the native brethren bearing their parts remarkably well. The reports given by the delegates at the fellowship meeting on Sunday evening were inspiring. Mr. Case says: “The pastors in the home land are doubtless favored with many privileges of which we missionaries are deprived, but we have no desire to exchange places with them. *We should be obliged to forego too much.*”

West Central African Mission.

A REVOLUTION AT BIHE.

UNDER date of January 19, Mr. Fay wrote:—

“Since my last letter we have seen the completion of a bloodless revolution in Bihé, such as could occur in few countries. The *osoma*, who had just completed the first part of the native rites which placed him firmly upon his throne, has been compelled to abdicate and flee to his friends. When first brought to the *ombala* there was a good deal of dissatisfaction because he was an old man and another and powerful party wanted their man as king. As far as I could see he seemed to be a fair judge in the cases reported to me, but that did not suit some who believed in plunder. These men raised the cry that the new *osoma* could not talk. He could not and did not press the weaker party enough to suit them. So they began to plot against him. His strength lay beyond the river Kuito, in the vicinity of the new station, covering a region as large as that surrounding the *ombala*. Those on the south side of the Kuito (our side) were soon against the new king, and as long ago as April, 1882, we began to hear remarks that he would soon be driven out.

“The first plot was that Cikunyu, who sought the throne after the death of Ciponge, should visit the *ombala* to render allegiance to the *osoma*, and then with his followers in the *ombala* seize the throne. But Ciyoka, the *osoma*, heard of the plot and soon filled the *ombala* with his friends, and for that time the matter

was ended. The man came and promised obedience and returned to his village without attempting to carry out the plot.

"The next one was deep laid. They had decided on a war over beyond the Kuanza River. According to custom the osoma should start out first, and sit in the camp of gathering. This would be some miles from the ombala, and in such a direction that the aspirant to the throne would pass near the ombala on coming to the war-camp. Instead of going to the camp he was to enter and hold the ombala, when all the headmen in the plot would leave the osoma and come to the new man. It was nicely planned, but the osoma refused to follow the old custom and would not leave the ombala. The war was delayed more than a month to persuade him to go out. At last they gave up this plot and all the *sekulus* and old men met at the ombala and told the osoma he must leave or they would kill him.

"It seems that this move was a surprise, for few or none of his friends were about him, so he was compelled to leave. But instead of returning to his old village, he went over to his friends across the Kuito. Every one tells me that this settles the matter, and it only remains to bring in the new osoma. It may be so, but the old osoma's following on the other side of the Kuito is large, and the play may not yet be complete. Ciyoka was such a great improvement upon Ciponge in his treatment of us, that I am truly sorry that he has been compelled to leave. We have been altogether free from the trouble and worry we had while Ciponge ruled at the ombala. The man who is now to come in is comparatively young, perhaps thirty-five or forty. It is impossible not to feel a little anxiety in the new change, for Cikunyu is a man after the pattern of Ciponge."

Mr. Fay reports that since the completion of his house he has been enabled to give more time to evangelistic work, and he is preparing a class for baptism, a work which requires great care, as the most promising boys are quite young. The

Sabbath services at Kamondongo station are kept up with variable attendance on the part of the people. In the morning the service is chiefly for the boys and those who are professed Christians; in the afternoon for the people from the village, the boys going out and calling them to come. In so doing the boys are subjected to a variety of treatment; sometimes they are reviled and threatened, and once or twice have been driven out of the village. The comers to these services vary in number from fifteen to seventy: sometimes they are noisy, but usually they are quite attentive and seem to understand what is said to them.

Mr. Stover, at Bailundu, reports another case of discipline in the church. One of the young men was led astray, but after long and faithful effort on the part of the deacons the offender seemed thoroughly penitent and has been restored.

Mission to Spain.

A MISSIONARY SOCIETY.

MRS. GULICK, writing from San Sebastian, April 11, says:—

"A missionary society has lately been formed by the members of this church. Every Tuesday two or more of the members go to the neighboring port of Passages and distribute tracts or hold religious conversation with those whom they meet. There have been some interesting scenes in connection with these visits which have greatly encouraged the society, so much so that they hope soon to hold meetings in some of the houses, after obtaining the necessary permit from the mayor. As yet they have not been molested, and they have found but one tract torn and thrown away in the street. The members pledge themselves to give a certain sum every month as well as to work. They are men who have to work hard to earn their daily bread, and five of them are over fifty years of age.

"The Christian Endeavor Society of the school, which, by the way, has fifty dollars in its treasury, the fruit of self-denial, heard about the new missionary

society of the church. It was proposed in the last monthly meeting to give some money to the society as an expression of sympathy and goodwill. The secretary wrote a note and the treasurer counted out five dollars, and after the Thursday evening prayer-meeting they and their companions presented the offering to the president of the new society. He is seventy-three years of age, and holds the office in virtue of the fact that he is the oldest member of the society. He took the note, and for a moment was so overcome by emotion that he could not speak. Then in broken words he expressed the wish that Spaniards, one and all, old and young, might thus be permitted to help on the grand work of saving souls."

Western Turkey Mission.

MARSOVAN. — ORGANIZATION OF A CHURCH IN AMASIA.

AMASIA, although occupied for many years as an out-station, has never had a church organization. The Christians there joined the church at Marsovan. Mr. Tracy, under date of March 8, reports that a church has now been organized at Amasia at the request of the brethren, by a committee appointed by the Central Union. He says that:—

"On Sunday morning there was first a short sermon, then an announcement of the organization of a church; next, the ordination of the deacon who had been chosen. After this the brother from Marsovan church came forward, and taking the hand of the pastor and the deacon, in a few appropriate words expressed the hearty fellowship of the mother church. Also the right hand was given in behalf of the Union and of the missionary station. The preacher, who has been for some years laboring in Amasia, gave to the new church a few parting counsels, very good and appropriate, after which seven new members were received and the sacrament of the Lord's Supper was administered. It was, to us who had spent much time and effort in Amasia trying to develop the work, a most interesting sea-

son. There was, much tender feeling expressed. The new church has forty members, twenty-eight of them sisters. This is somewhat remarkable, for I remember that years ago, when the work was young at that place, there were no sisters, the women being, apparently, more strongly prejudiced against evangelism. The last shall be first."

BROOSA. — DEATH OF A PASTOR.

Mr. Baldwin, of Broosa, reports the death of Rev. Movses Mugurditchian, of Banderma, the oldest of the preachers and well known all over the field. Mr. Baldwin says of this faithful pastor:—

"The death of such a man is a lesson to us all. Only three days before his death he wrote me a letter in which the only reference to his health was that 'the cold weather had increased his troubles and he was weak.' From his wife's report of his sickness and death, it would seem that he must have taken to his bed the same day that he wrote to me, though he got up every day except the last. She says: 'His mind was clear to within half an hour of his death, and up to that time he continued to preach to all in words short but full of meaning. He gave special counsels to his children, and to them and to me he gave a parting kiss with lips that were already very cold, waiting every moment for the angels to come and take him. To one who came in and asked how he was, he replied: "The best off of any one in the world, because I'm going."'

"He made special arrangements for his funeral, being exceedingly anxious that it might be a means of blessing to the people of the place, and it seems to have been so. The house and yard together were too small for the crowds that came, and the words of Rev. Avedis Asadourian, of Constantinople, who conducted the funeral, were so affecting that 'nothing else was talked about in the houses and in the shops,' and there was great regret that he could not remain to preach on the following Sabbath.

"Banderma is a very worldly place.

and while Pastor Movses did not succeed in gathering a large congregation about him, who identified themselves with the evangelical cause, both he and his wife did gain, to a remarkable degree, the respect and esteem of all classes, and we may confidently expect to reap fruit in the future from their abundant and faithful labors."

CONSTANTINOPLE.—THE GEDIK PASHA WORK.

Mrs. Newell reports the renting of better and more commodious premises in this quarter of Constantinople, and she says that the transfer has been successfully made:—

"The work done at the other house seemed scarcely to receive a break, but rather to be taken up bodily and placed in these beautiful surroundings, going on essentially the same, with enlargements. The growth in numbers, which has been very marked, we feel sure is not to be compared with the gain in the quality which our new place affords. For example, we have been enabled to divide our classes in the Sunday-school, so that instead of the ten teachers that we had in our old quarters, we have fifteen consecrated teachers, all doing excellent work. This year the average attendance has been 240, which shows a more rapid growth than ever before. This growth has been almost wholly among the non-Protestants, which is one of the hopeful features in other departments, as well as in the Sunday-school. Of the results and influence of these Bible lessons on the children, we are sure. In the adult classes we have the same mixture of race and religion which have characterized this school from its beginning. The work actually accomplished in the hearts of these men and women, we cannot measure, but glimpses are caught to keep our belief firm that all we can do pays a thousandfold. Only last Sabbath at the Young Men's Christian Association meeting which met here, there was an eloquent address by a young man who, as we learned, received his first religious impres-

sions and instruction in this Sunday-school while temporarily in our city. He then went to his far interior home, and after three years has returned, showing undoubted evidence of being an earnest Christian. Another member of our Sunday-school, on going to his native village, established there, in his own house, the first Sunday-school of the place.

"The day-schools continue under the same efficient teachers as last year. We have received sixty-four scholars, thirty-five of whom are non-Protestants. All pay something, and in the Armenian department, nearly all pay full tuition. We think that the American Board can justly be credited with beginning four schools in this neighborhood instead of two, for last year the Greeks opened a new school near us, and last fall several articles were published in one of the leading papers, urging that better schools be provided in order to save the children from the proselyting influences of this and other foreign schools. In February some philanthropic Armenian ladies hired a house about five minutes' walk distant, and opened a free school with a boarding department of forty girls. While this may reduce the tuition in our school, its beginning is a cause for rejoicing, for already children have been received whom we were obliged to refuse on account of the policy of the mission to make our schools as far as possible self-supporting, which we believe most fully is the true policy."

Mrs. Newell also speaks of the good work done by two Bible-women; of the reading-room at Koom Kapoo, where a weekday prayer-meeting and a Sunday preaching service are maintained, all under the general supervision of herself and Miss Twichell.

PLEASANT AND UNPLEASANT NEIGHBORS.

"The neighbors whose houses and gardens immediately join ours are Moslems, Catholics, Orthodox Greeks, Gregorian Armenians, and Jacobites. All have received us most pleasantly, for which we cannot be too thankful. Coming to a new locality, with two schools, a Sunday-

school with a membership of four hundred, meetings of the Young People's Society of Christian Endeavor and Young Men's Christian Association on Sunday, with the annual festivals of these societies, our own Christmas-tree, and numerous extra gatherings, with two prayer-meetings every week, the work could but attract a great deal of attention, which had both its pleasant and unpleasant sides. Since last October we have suffered great annoyance from a set of rough boys who would gather a great crowd around our door, and who repeatedly stoned our teachers and children while on their way here, and insulted them with bad language. We hired a Turkish soldier to come every Sabbath, which restored order for awhile. In February they grew bold again; came at midnight and threw a heavy stone through the window of our sitting-room in the second story, and on Sunday, armed with sticks, they struck one of our teachers, beat several of the children, and finally drove the guard from his beat. We then felt obliged to resort to sterner measures. Monday morning we applied to the chief of police, and our cook took him to the house of three of the prominent leaders of the mob. After vigorously prosecuting our claim for one week, we succeeded in having the smallest and poorest boy in the crowd taken to the lockup! However, 'All is well that ends well.' The money paid the police by the leaders to save themselves from arrest seems effectually to have broken up the gang, and is more satisfactory to us than would have been the result if they had been sent to prison. Too great importance should not be given to the disturbance, which has given us great pain. We trust we shall have no more trouble. For the past two Sundays we called no guard, and our teachers and children went out and in in peace, even though it was carnival season. Throughout the whole affair, we believe the whole of the respectable part of the community, even those prejudiced against Protestant work, have been in hearty sympathy with us."

CESAREA AND OUT-STATIONS.

Dr. Farnsworth reports a tour of about three hundred miles among eight out-stations, extending over twenty-five days. He says:—

"I have never had, in the places visited, such large congregations as greeted me on this tour. Seven of the eight places visited have each a building that serves for a schoolhouse and also for a place of worship. It was an old complaint of mine that many of these were built too large. I now find that they are fast becoming too small.

"I was at Yozgat from Friday to Wednesday, Feb. 8-13, and everything that I saw seemed to prove that the pastor is taking hold of his work with great fidelity and with excellent promise of success. While I was there seven persons were received to the church on confession of faith and two by letter. Two societies of Christian Endeavor have been formed and the young people have become much interested in the work. The church prayer-meetings, of which there are two, both held at a very early hour in the morning, are well attended.

"The improvement at Soongoorloo is no less marked than at Yozgat, although our confidence as to satisfactory and permanent results is not so great. I think I have never seen in that place so large a congregation, or one more attentive than on this occasion."

 Central Turkey Mission.

RELIGIOUS AWAKENINGS.

FROM two or three points in this mission we have especially good news. Mr. Sanders, who has visited some of the out-stations of Aintab, reports that at Eybez there is something like a revival among the men and children, and the young preacher is working most earnestly. Mr. Marden, writing from Marash, March 5, says:—

"In the early winter I spent six weeks in Zeitoon superintending the completion of the new church, and with the preacher engaged in various evangelistic work both

among Protestants and Armenians. The outlook there is hopeful, and here and there individuals cross over the line to Protestantism.

"We have this winter for the first time sent two colporters to the Alabash district, in the Taurus, one day north of Marash. Here are thirty small villages, all Armenian, without a single Protestant, Catholic, or Moslem. I have several times visited the place and taken a deep interest in its people. These colporters are doing good work and we shall expect a harvest from their seed-sowing.

"I have just now returned from a tour of four weeks in the Taurus west of Marash, having visited twelve Armenian villages. The people everywhere seemed hungry for the gospel. Some days we held religious services almost continuously from sunrise till a late hour at night. There is a strong conviction among the Armenians that their church does not and can not supply the deep want of their souls. In every village they would gather about us evenings in the hovels where we were entertained, and as we read the Bible to them by the light of a torch, they would listen with an earnest, soul-hungry look, and at the close of the prayer respond with a hearty 'Amen,' and 'Health to your tongue.' In three of the villages I accepted invitations from the Armenian priests to preach in their churches to their congregations, and the plain presentation of the gospel plan of salvation was well received both by priests and people.

"An Italian monk has built a large establishment, with church and school, in the centre of this district, and offers a loan of money and employment to those who will enter their names upon his list of converts. This is a powerful inducement in view of their poverty and the pitiless taxation of the government. Many have accepted the offer and confess themselves Catholics, yet freely acknowledge the motive of their conversion. This monk distributes no Bibles, nor could I learn of any reformation of character or of any efforts to secure it. If the

converts merely exchanged one set of religious forms for another, their conversion would be of small account, but while the Armenian generally welcomes all efforts for his spiritual improvement, the Catholic convert desires no Bible, no preaching, no prayer.

"At Anderoon is a little branch of the third church in Marash, with a congregation of twenty-five. A young lady from the Girls' College teaches a fine school. One of the brethren takes charge of the Sunday-school and the preaching services without a salary. Two brethren of this village came at their own expense fifteen miles and spent three days with us in evangelistic work in a large Armenian village, and in part through their efforts a Protestant school was organized where we have never before been able to gain a foothold."

TARSUS.

Mr. Mead, writing from Adana, February 23, says:—

"Last Sunday we both were in Tarsus. The congregation to whom I preached numbered more than two hundred. That little church is unusually awake now, and its pastor, Yeranyan Hagop, is doing some excellent work among them. Four weeks ago twenty-nine new members were received into the church. About Christmas time a persecution arose there which has been a decided blessing to the church. It grew out of the death of a child whose parents are both Protestants.

"The result has been a prolonged, petty persecution which has opened the eyes of many in the city. The Armenian children have been withdrawn from our schools on pain of excommunication for the parents if they refuse. The Armenian leaders promise a teacher for the children thus withdrawn, but thus far have failed to keep their promise."

Eastern Turkey Mission.

COORDISTAN.—MISSIONARY FINANCE.

Mr. Barton, of Harpoot, writes:—

"You are already informed in regard to the home missionary work carried on

in Koordistan by the evangelical churches in Turkey. A special effort has been made this year to increase contributions. The object was twofold: one, to enlarge the intensely interesting work in that part of the country; the other, to awaken an interest in all these communities in a work separate from their home church; a truly missionary work, in the carrying on of which no selfish motives could prevail. We are encouraged by the fact that the contributions for the first three months of the year already equal nearly twice the annual expenditures of previous years. The committee is planning to so enlarge the work that considerably increased annual contributions will be necessary. Any surplus this year will be used in erecting schools and chapels — with the aid of the people for whom they are erected. We hold to the same principle here as elsewhere, that the people themselves must give in accordance with their ability. The idea of a *free* religion must be entirely removed from the minds of the Oriental and heathen world. A free religion is a religion without value. Cost and value are, in the belief of the people, inseparably united in all these countries. If a missionary preaches by word or action, 'Accept Christ and thus become freed from the taxations of your old religion,' — and these money taxations are many, — he can win many adherents, but they are not adherents of Christ. If a man says, 'I am a Protestant; I love Christ,' the next move is to ask him, 'How much of a Protestant are you? How much do you love Christ?' The sincerity of his words is shown by his willingness to contribute for Christ's work. I believe the missionary message should be, 'Give, give, give! Give your hearts to Christ; he calls for them; and then give your substance to Christ; he has need of it. Give, that you may take.' It is evident to me that a Protestant who will not share his living with Christ and for Christ, meagre though that living may be, is a burden to the work; and that missionaries who do not insist upon the *give policy* among all of their adherents are making a mistake."

MALATIA.

In a letter from Miss Bush, she says: —
 "We had a delightful visit in Malatia, a warm welcome, worked hard, and felt that our visit was not in vain. All the schools are full, even seventy to eighty boys, and forty girls in the further quarter where there are only two or three Protestant families. I had a couple of meetings in that quarter, at one of which as many as one hundred women were present, and the big schoolroom was crowded with men on the Sabbath, when Mr. Browne preached there. He held a prayer-meeting each weekday evening, and there was a good deal of interest manifested. One or two tokens of good were noticed. Men and boys who in former years have slunk into the chapel as if they were afraid and did not belong there, this year came in and took their places as if they were used to coming and belonged there. It was interesting to see from what distant quarters Gregorians, and even Catholics, came. The services on the Sabbath were crowded.
 "Since we left we have heard that the pastor has twice been invited to preach in a quarter nearly two miles from the chapel, and once a hundred persons were present. Each year sees growth in Malatia, and there is no more encouraging work in our field. We love to go there. Our Bible-women are working well."

 Marathi Mission.

DR. BALLANTINE, of Rahuri, reports a visit to the northern part of his district: —

"We went to five large towns, besides many smaller villages. These latter were visited from our different camping-places. The newest feature of the work at present is the coming forward of many of the Mang caste for baptism. This caste, as you will remember, is the lowest of the low. The obstacles which have been placed in the way of many of these to becoming Christians have been varied, but many of these have been overcome of late. At one place thirteen adults were baptized. They had received instruction

to some extent and had been asking for baptism for some time.

“In Belapur, a large town twelve miles away from Rahuri, a fine piece of land has been obtained. There is every opportunity for school and evangelical work here.

“Another very interesting opening this year is among the *kunabis*, or farmers, such as has never been seen before. They are bringing their children to me to be put into school, and in many ways show a friendliness to and an interest in Christianity.”

North China Mission.

AMONG the good tidings from this mission we have a report from Mr. Sprague, of Kalgan, that at the beginning of the Week of Prayer more than twenty of the station class had confessed their sins and had commenced to pray. Of those who applied for reception to the church, only ten were received, it being deemed best that the others should wait until a further testing of their characters. Several of the class who went to their homes persuaded their parents to destroy their idols.

Miss Chapin reports that the spirit of the girls in the Bridgman School at Peking has been most excellent, about one half being members of the church, and all of them asserting their desire to be Christians.

AWAKENING AT PAO-TING-FU.

Glad tidings come to us from Pao-ting-fu and its vicinity. Dr. Merritt, whose hospital is in a suburb, wrote February 7:—

“I have good news to report from our neighborhood work. After moving here there were no demonstrations either for or against us, and no occasion had arisen to really test our standing with our neighbors. At the Chinese New Year, Mr. Winchester and I sent out our cards all through the village, and the next day we had crowds of callers who came in the most friendly manner, as neighbors calling upon acknowledged friends. This was on Saturday, and we invited them to our Sunday service the following day. They came in crowds, filling our little chapel,

so that a large crowd was still outside. I went out and invited them to come into our house, which they did without any fear, such as many who came before seemed to feel. I then told them as best I could of the Sabbath day and other items of the truth. Many of them listened attentively. Among the audience in the chapel were several women who had been here before to service, and when the collection was taken up they put in their mites. We were all talked out by dinner-time, so we sent word into the city asking them to come out and help us. Mr. Pierson sent out a helper and two native Christian women who assisted us greatly. We had good-sized and very attentive audiences in the afternoon; the women particularly were interested, and many of them carried away seeds of truth.

“The following day we had a good many calls and devoted the time to preaching to them. I had at one time in my study thirteen men who stayed one hour and one-half listening to our explanations and singing.

“On Monday evening our helper, Meng, came from one of our out-stations where he had been over Sunday. He said there must have been several hundreds to listen to him. His sister, a former Bible-woman, is living in the village and is doing a good work, telling the gospel message to many hundreds, talking often till her throat is tired out. Praise God that his Spirit is moving among this people, leading them to inquire about the truth.

“We especially thank God for the reception given to us by the villagers. My Chinese teacher said that only five or six years ago, instead of answering our New Year's cards by calling and offering New Year's greetings, they would have driven us out. Surely the coming of the kingdom draweth near.”

THE INTEREST INCREASING.

Mr. Pierson, under date of February 18, writes:—

“To-day I reached home, returning from Ching-liang-cheng. In forty-five

hours I had walked twenty-eight miles, addressed seven audiences, reaching two hundred to three hundred souls, and speaking eight or nine hours. There is a marked awakening at that and the surrounding villages, and the chief feature of it is the fact that the border-line between interested and careless hearers is *prayer*. The native brethren and myself have been of one mind in this effort. We have pressed upon hearers the exhortation, 'Pray; begin immediately; this is God's appointed means of salvation; as soon as you call upon God with a true heart he begins to save you,' and like truths, and the words have had God's blessing. It can hardly be an exaggeration to say that there are in that one village fifty persons who have begun to pray. It was really delightful to address such audiences and to join with them in prayer. God has made signal use of brother Chai, who was the second to receive baptism there. He is by nature a ready talker, and by grace a thorough believer. He has a remarkably gentle manner combined with a really courageous heart, and he is on the best of terms with all his neighbors. On Wednesday he is to join our station-class, and get, if possible, a month of study.

"The audience here in the city crowded the house, and that at the suburb fairly swamped the several rooms prepared for it. There must have been some faithful hearers there, but the mass was undoubtedly curious to see rather than desirous to hear. There may have been seven hundred persons there. May seers become hearers, and hearers doers!"

In a postscript to this letter (February 21), Mr. Pierson adds:—

"More good news. A member of our station-class just returned from a month's vacation. He reports eight inquirers in his village (sixty miles south of Paoting-fu), all having begun to pray with an earnest purpose to seek the Lord and his salvation. Others meet with the little group and share the same hope, but he does not venture to say that they are far enough advanced to be called inquirers.

Surely the Lord is good and his 'times of refreshing' seem to be near."

Two days later Mr. Pierson adds:—

"Nineteen names are received as candidates for admission to the 'Christian congregation.' They will be received to-morrow in the morning service by the acceptance of a vow to reject idolatry and forever turn away from all that pertains to it, while they seek the Lord and his salvation by the means which he has appointed."

Japan Mission.

ALONG THE INLAND SEA.

MR. PETTEE, of Okayama, writes, February 26:—

"I have just put in nine days of most interesting touring work, visiting seven places, most of them lying along the Inland Sea at one of its most charming points, owing to the large number of islands, the indentations of the coast, and the snow-capped mountains of Shikoku in the distance. My helpers visited place number eight, a hill town in the interior, which lay outside the limits of my traveling pass.

"There were fourteen baptisms, including two children, in connection with two communion services, four theatre meetings, eleven other formal services, several delightful bits of personal work, and on the last night a grand disturbance which reminded one of old times, and which we fondly hoped was entirely a thing of the past, at least in this part of Japan. A few ardent Shintoists interrupted Pastor Abe while speaking, and though they quieted down at his request, they broke out again as soon as the meeting closed, in angry abuse of Christianity, and heated debate among themselves.

"At last the leaders were induced to go with us to our hotel, where a long and fiery discussion took place. Meanwhile a large crowd gathered outside and put in a superabundance of punctuation marks. At a little past twelve o'clock the landlord requested the men to depart, that his other guests might be able to sleep. We ap-

pointed another interview the next, or more truly, that same morning at eight. Two men came and we talked until nine o'clock, when we started for home. The noisiest disputant proved to be an old pupil of Captain Jaynes at Kumamoto; was well acquainted with our leading pastors, and knew just enough of Christianity and English to abuse the former and make a show of the latter. The crowd was divided in sentiment, some even shouting out, 'Those Shintoists are a noisy, unreasonable set.'

"Mr. Abe conducted himself with great calmness amid the trying ordeal, and displayed great tact and strong reasoning power, but the exertion wearied him to such an extent that he was unable to attend to his regular work on the following Sabbath. The place where the scene occurred was a small town twenty miles west of here, and had never before been visited except by the Roman Catholics.

"We feel sure that good was done, though we should not have gone there just yet had we anticipated such a disturbance.

"In one of the towns visited there is a temporary revival of Buddhism, which, with the extreme cold weather and other causes, greatly thinned the attendance at our meeting. But word has just come that the little band of Christians there was greatly cheered by the visit and have resolved upon more aggressive personal work in the name and strength of the Lord. I feel specially pleased at having visited Tomo and Mihara, important towns of nine thousand people each, which Mr. Cary and others have visited, but where no continuous work had been done. The former now becomes an out-station of Kasaoka, and the latter of Onomichi, and they are to be visited regularly. The former is a manufacturing town celebrated for its whiskey and anchors. The latter is an old castle town, and hence has a large element of the oldtime *samurai* class."

TAKAHASHI. — WOMAN'S WORK.

Mr. Pettee writes of the great rejoicing at Takahashi, caused by the offer of Miss

McLennan to spend one week in each month in the school at that place. He says that the church and school are so happy over this offer that they cannot sufficiently express their joy. Of a visit paid to this place, Miss McLennan herself writes:—

"Last week Miss Talcott and I went to Takahashi, my first touring experience. Miss Talcott went to do evangelistic work; I, to teach in the Girls' School. The work is in a most encouraging condition, Miss Talcott says, while the opportunities given me were even more than I could take advantage of. There are one hundred and twenty pupils in the school in its various departments, only about forty of whom, however, are studying English. The only English teacher is an Osaka graduate. I have made arrangements to give them one week in four, teaching five hours a day. It may help them a little, which is all I ought to expect now.

"We boarded at a Japanese hotel—ate their food, slept by the *katatsu*, etc. With Miss Talcott as instructor, I managed to get along pretty well. I can eat many of their dishes, though after several attempts, some proved too much for me. I presume I shall acquire a liking for them as my education progresses, though the outlook is not very flattering at present.

"On Thursday night The Woman's Improvement Society held a meeting, to which for that one time all were invited. As they had announced in the papers that 'an American lady would speak,' the house was packed. One or two addresses were made by Japanese, then Miss Talcott spoke. The audience listened earnestly to all she said, and showed by their faces that they enjoyed her talk. On Friday afternoon they gave us a *shim-boqui*, or 'social,' which was really a prayer-meeting. It seemed more like a praise-meeting, to express their gratitude for our coming to them. After this assembly had broken up, we were taken to a hotel, where a feast had been prepared for us in true Eastern style. Next day when we were leaving, the entire school

and many of the Christians came to see us off — more than two hundred, I should think.

“The entire week was enjoyed, even if filled full of work, while the gratitude and appreciation of the people were almost pathetic. As to the outlook for Christian effort, there seems to be no limit. Work is waiting everywhere. In almost every town, so far as I have known, the people are not only willing but anxious to have American teachers.”

Northern Japan Mission.

NAGAOKA. — CHURCH IN NEW QUARTERS.

MR. NEWELL wrote, February 11: —

“One week ago yesterday the church here met for the first time in its new quarters, and we feel once more that we have something of a home. There has been much difficulty in securing a place, and ever since our little break-up in December the services have been in my house. The unwillingness to rent that has been so persistently displayed seems to be for no other reason than that it is a Christian church which wants to do the hiring, though that reason has not been given openly at any time.

“Some time since a bargain was supposed to have been completed, and the church was feeling happy at the prospect of settling down once more, when word came the next day that, on further consideration, it had been decided not to rent, and no reason given for the refusal. All such things have been very annoying, but at the same time they have drawn the members more closely together by an instinct of loyalty and by common interests, and have given them at least one rallying-point about which they are gathering now with a good deal of enthusiasm — the building of a church home. All are agreed that it is the best and most desirable thing to do, and have pledged their aid to the utmost of their ability, and will doubtless begin on it as soon as the snow leaves. We cannot yet afford anything elaborate, but it will be a ‘home,’ and will

insure that permanence which is so necessary to growth.”

SENDAI. — CONFIDENCE RE-ESTABLISHED.

Mr. White writes from Sendai: —

“We have only pleasant things to report regarding both church and school work. The coming of Mr. Miyako as pastor has been most opportune, and the attendance at Sunday-school, at preaching service, at prayer-meeting, and at the various branch Sunday-schools has taken a marked stride forward. Five were baptized at the last communion, and genuine interest is spreading. The change of attitude of people outside toward the school, and of the pupils in the school, has been equally marked. The founders of the school and its chief supporters have been unmoved by the temporary unpopularity into which we fell, and have all along expressed themselves in terms of hearty confidence regarding the future. Their confidence is, to all appearances, being justified. All open criticism has ceased, and we have had many assurances that the tide of public sentiment is turning in our favor. It is found that since the establishment of the government college and the abolition of the middle school, there is no school in the province doing, or capable of doing, equal work to ours. We cannot help feeling, too, that faithful, scholarly work and the exertion of an influence for true manliness have had their part in leading the people to see that their suspicions have been groundless.

“This term too has witnessed a great revival of interest in Bible study among many of the students. The school Bible classes have taken a new lease of vigor. Attention to the morning talks on serious subjects is closer and more general. Miss Meyer has been carrying all this school year a class, with a regular attendance of seventeen, through the ‘Story of the Gospel.’ Mr. Curtis is doing the same this term with fully half of another class which numbers over forty; while Mr. DeForest has the large majority of two other large classes at his home two evenings of each

week. These classes by the foreign teachers are, by the way, all home classes. There has been also a meeting each Saturday evening since September, 1888, for medical and college students from a dormitory near by. My own home has been thrown open to them on that evening, and

they have come in good numbers for a short time spent in amusement, followed by singing, an address, and a prayer. Encouraging results have already come from this last venture, and there are prospects which make it plain that the time is well spent."

Notes from the Wide Field.

BELGIUM.

THE Missionary Church of Belgium (Evangelical Society) reports a rich spiritual growth within the past year. A letter from Pastor Brocher says that this Missionary Church is composed largely of poor miners who have come out from Romanism. There are twenty-two ordained ministers, four evangelists, eight Bible readers, and five colporters, but a large portion of the work is rendered by the workingmen who from the mining and manufacturing districts return home to the villages. There are now twenty-seven churches, with sixty-one preaching stations and eighty-four other localities where the gospel has been preached occasionally, besides two hundred places visited by colporters. Nearly eight thousand religious services have been held during the year, with a regular attendance of from four to five thousand hearers. Of the sixty Sunday-schools eighteen are called "missionary Sunday-schools;" that is, composed exclusively of children of Roman Catholic families. This certainly is a cheering report, and the appeal for financial aid which is made by this Missionary Church of Belgium should have a generous response.

THE FREE CHURCH IN ITALY.

THE eighteenth report of the Evangelization Committee of this church gives the number of churches connected with it as 32, having 1,522 communicants and 222 catechumens. There are 152 ministers and 12 evangelists, besides colporters and other assistants. Several new fields have been occupied within the past year; many interesting cases of conversion are reported. The most marked event in connection with the church during the past year is the death of Gavazzi, whose influence on the side of truth and righteousness was very great.

AFRICA.

THE EAST COAST. — *Central Africa* reports that Bushiri, the commander of the native forces on the East African Coast, who has heretofore shown himself friendly to the English though bitterly hostile to the Germans, has recently proved himself loyal both to the English and French, and that he is actually negotiating peace with Captain Wissmann, the leader of the new German expedition into Central Africa.

MR. ARNOT. — We learn that Mr. F. S. Arnot sailed from England April 2, on his return to Central Africa, taking with him not only a wife but also four Englishmen, who are to be associated with him and Mr. Faulkner in the mission to the Garenganze, of which we have heretofore given many notices. He will go inland by way of Benguela, Bailundu, and Bihé.

THE BASUTOS. — The *Journal des Missions* reports that, on the thirtieth of December last, seventy-five new converts were received to the church at Morija, a station of the French Protestant Mission among the South African Basutos. This large

number was gathered from far and near, some of them belonging at out-stations connected with Morija. An assembly of fifteen hundred natives witnessed their baptism, and thirty-five persons who had until then remained unmoved by the offers of the gospel asked to be placed under special instruction that they might be led to repentance and faith.

THE CONGO. — *L'Afrique Explorée* reports that six Protestant families, the descendants of freed slaves, originally from the Congo but for some years settled in Liberia, have withdrawn from that country under the leadership of Mr. Lehrmann, an agent of the Congo Free State, and have been established in the neighborhood of Banana. They are on the plateau of Nemlao, near a station of Bishop Taylor's mission. The new colonists find this plateau well adapted to cultivation of coffee, sorghum, sweet potatoes, etc., and they are kindly received by the neighboring chief, Ne' Tombe. Bishop Taylor's mission being so near, the little children, who already know how to read and write, can continue their education.

NEW OPENING TO THE ZAMBESI. — A discovery which, under the circumstances, we must call extraordinary, has been made of a mouth to the Zambesi River, which has such depth of water and breadth of channel that any ordinary steamer using it can pass directly into the river, and so into the Lake Nyasa district. This channel has recently been discovered by an Englishman, and is called the Chinde River, forty-five miles south of the Quaqua on which Quillimane stands. Hitherto, according to the *Times'* correspondent, goods have been landed at Quillimane, and taken in canoes a three to five days' journey up the Quaqua River, there were unloaded and carried by the natives about eight miles over a swampy depression to the Zambesi River, where again canoes were used to take the goods to the small Zambesi steamers. This, of course, was a very protracted and expensive process, and often attended with great loss. The newly discovered channel is three fathoms deep and five hundred yards wide, with a good anchorage under shelter of land. Commander Cameron speaks of this discovery as of "immense importance," both as opening a navigable channel and one free from the control of the Portuguese, "an open international highway." It certainly will be a great boon to the Scotch missionaries near Lake Nyasa.

LIVINGSTONIA MISSION. — In spite of the political difficulties on Lake Nyasa the Scotch Free Church Mission seems to be in a prosperous condition, and a new station has been opened at Malindu on a high plain at the north of the Lake. Malindu is surrounded by seventeen villages embosomed in gardens of magnificent bananas. Reinforcements for this mission have already started from Great Britain consisting of a teacher-evangelist and a printer-evangelist. The envoys of the Sultan of Zanzibar have not been able to clear out the Arab slave-traders, as it was hoped they might succeed in doing. One of them, Mlozi, refuses to leave.

SOUTH AFRICA. — There was a remarkable gathering on New Year's day at Kuruman, Dr. Moffat's old station in South Africa. Seventy-two wagons came in from the country stations and the church was excessively crowded, while a large overflow meeting was held in the yard of Dr. Moffat's old residence. About seventy men and women were received into church fellowship, while others are propounded for reception at a later date.

INDIA.

ZENANA WORK. — The Zenana Missionary Society of the Church of England reports that in 1888 it had 106 missionaries in the home connection, 139 Bible-women, and 349 native teachers. Under this missionary force 3,118 houses have been visited, in which there are 2,797 pupils. This method of reaching the women of India is proving successful, and those who could not possibly be brought together in any public assembly are glad to welcome a Christian teacher in the home.

“A GREAT MERIT.” — A recent number of the *Dnyanodaya*, of Bombay, says that at a *mela* lately held at Walkeswar many men might be seen among the crowd leading cows and persuading the people to give money as a means of merit. Their cry was, “In the feeding of cows there is great merit.” And it is said that the large number of coppers which fell into the bowls indicated that the people believed the statement. These are the “works of righteousness” which Hinduism presents as a substitute for virtue.

THE NORTH INDIA CONFERENCE. — This Conference of the Methodist Episcopal Church reports the number of communicants in good standing in 1888 as 7,944. This indicates a remarkable growth since 1864, when the number was 209. The growth during these years has been as follows: —

1864 — 209; 1869 — 771; 1874 — 1,343; 1878 — 2,526; 1883 — 4,400; 1888 — 7,944.

RUKHMABAI. — This young woman, whose case has attracted such an extraordinary degree of sympathy in England and India on account of her efforts to secure a release from her husband, to whom she was betrothed when only a child, and from whom she obtained her release on the payment of a large sum of money, has come to England for the purpose of studying medicine. The wife of a well-known member of Parliament bears her expenses the first year, and other English ladies have undertaken her support subsequently.

CHINA.

OPIUM POISONING. — Our own missionaries in China frequently allude to cases of opium poisoning. They are often summoned in haste to treat those who have by this method attempted suicide. Rev. Mr. Dixon, a missionary of the English Baptist Mission at Tai-yuen-fu, reports that during the three years he has been connected with the mission, he has attended some thirty-six cases of attempted suicide by opium. He affirms that nine out of every ten men and women smoke the drug, beginning about twenty years of age, some of them earlier. The excess in this indulgence is such as to impoverish the people, and the poor wretches who are unable to obtain the supply they crave often end their sufferings by borrowing enough to destroy life. In Mr. Dixon's list of cases there are young men and old men, girls and wives, beggars and officials. One of the occasions which frequently leads to this rash step is anger which has been excited by some trivial circumstance. Opium is an awful scourge in China, and brings in its train innumerable evils, of which, perhaps, opium suicide is not the worst.

COREA.

A CHEERING message comes from Corea speaking of the conversion of some young men, so soon after missionary work has been begun in the empire. Rev. H. G. Underwood, in *The Church at Home and Abroad*, reports that on December 23 their chapel was full, about fifty Coreans being present, and eleven young men stood up and professed their faith in Christ before the whole assembly. The congregation manifests deep interest, and the Spirit of God seems to be moving on the hearts of the people.

SAMOA.

IT is a sad thing to report, in the midst of all the obstacles to the further Christianization of these islands, that six European Mormon missionaries with their wives and a native Hawaiian deacon have begun work in Samoa in advocacy of Mormonism. Other reinforcements are said to be on their way from Utah. It is reported that they have no lack of funds, but so far they have made little impression on the natives.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the churches and pastors at home, in their relation to foreign missionary work; that none of them may be left to care only for themselves; that they may apprehend the breadth of the commission that Christ has given his Church; that their prayers for the extension of Christ's Kingdom may be fervent, and that their gifts may be proportionate to the grandeur of the opportunities now opening in divine providence.

DEPARTURES.

April 26. From San Francisco, Rev. William D. Westervelt and wife, recently of Denver, Colorado, to be connected with the work of the American Board in the Sandwich Islands.

ARRIVAL AT STATION.

April 26. At Guadalajara, Western Mexico, Miss Belle M. Haskins.

ARRIVALS IN THE UNITED STATES.

May 2. At Vancouver, Rev. M. L. Stimson and wife, of the Shansi Mission.

May 12. At Boston, Rev. John E. Chandler and wife, and Miss Gertrude A. Chandler, of the Madura Mission.

ORDINATIONS.

April 11. At Montreal, Canada, Mr. Wilberforce Lee, who is under appointment to the West Central African Mission.

April 24. At Montreal, Canada, Mr. John J. Forbes, under appointment to the Micronesian Mission.

DEATH.

April 24. At the Isle of Wight, England, at the home of his daughter, Mrs. Evans, Rev. Amos Abbott, formerly connected with the Marathi Mission of the American Board. Mr. Abbott was born at Wilton, N. H., June 2, 1812; sailed for India May 21, 1834. After a service of thirteen years, he came to the United States in 1847, and remained until 1857, when he rejoined the mission, from which he was released in 1869. He was an earnest and devoted missionary. Rev. Justin E. Abbott and Miss Anstice Abbott, of the Marathi Mission, are his children; also, Mrs. S. C. Dean, now of Nebraska, but for several years connected with the same mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Missionary work in the Marshall Islands. (Page 239.)
2. Prayer of a native of Ruk. (Page 238.)
3. A revolution at Bihé. (Page 242.)
4. Religious awakenings in Central Turkey. (Page 246.)
5. Items from Marsovan, Broosa, Constantinople, and Cesarea, in Western Turkey. (Pages 244-246.)
6. A new church in Northern Mexico. (Page 241.)
7. Among opposers in Japan. (Page 250.)
8. Woman's work in Japan. (Page 251.)
9. Revivals in North China. (Page 249.)

Donations Received in April.

MAINE.		
Cumberland county.		Bath, Winter-st. ch. (of which m. c., 19.03, and In Memoriam, 10), 399 25
Gray, A. W. Merrill,	2 00	Phippsburg, Mrs. Jane M. Campbell, for work in Japan, 5 00
Portland, C. B. Hamilton,	1 00	Union, Cong. ch. and so. 10 00—414 25
Hancock county.		Penobscot county.
Bucksport, Elm-st. Cong. ch.	50 00	Bangor, 1st Cong. ch., 28; Rev. G. W. Field, D.D., 75c. 28 75
West Brooksville, Cong. ch. and so.	1 50	Washington county.
Kennebec county.		Calais, 1st Cong. ch. and so. 26 00
Richmond, Cong. ch. and so.	20 50	
Lincoln and Sagadahoc counties.		

York county.	
Eliot, 1st Cong. ch. and so.	12 00
Kittery Point, Cong. ch. and so.	27 00
Wells, B. Maxwell,	20 00—59 00
—, A friend,	10 00
	613 00

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Alstead, Cong. ch. and so.	5 00
Keene, 2d Cong. ch. and so.	14 61
Ridge, Cong. ch. and so.	4 00
Sullivan, Mrs. P. B. Drake,	5 00—28 61
Grafton county.	
Littleton, Cong. ch. and so.	19 36
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Goffstown, Rev. James E. Odlin,	10 00
Nashua, 1st Cong. ch. and so.	50 00—60 00
Merrimac county Aux. Society.	
Concord, A friend,	5 00
Sanbornton, Cong. ch. and so.	3 00—8 00
Rockingham county.	
Kensington, Cong. ch. and so.	6 00
No. Hampton, Cong. ch. and so.	17 22—23 22
Strafford county.	
Moultonborough, W. H. Mason,	6 00
Sullivan county Aux. Society.	
Langdon, Cong. ch. and so.	5 00
	150 19

VERMONT.

Addison county.	
Vergennes, Cong. ch. and so.	15 00
Bennington county.	
Bennington, 2d Cong. ch. and so.	27 62
Lamoille county.	
Cambridge, 2d Cong. ch. and so.	8 00
Orange county.	
Tunbridge, Rev. T. S. Hubbard (of which 5.39 for Mr. Clarke's Bohemia school),	15 39
Rutland county.	
Fair Haven, Cong. ch. and so.	9 65
Washington county Aux. Society.	
G. W. Scott, Tr.	
Duxbury, Cong. ch. and so.	5 00
Northfield, Cong. ch. and so.	15 09—20 09
Windham county Aux. Society.	
Brattleboro', Centre Cong. ch., 54.28; do. m. c., 19.23,	73 51
Dummerston, Cong. ch. and so.	7 18
Putney, Cong. ch. and so.	3 50
Westminster West, Cong. ch., add'l,	2 50—86 69
Windsor county.	
Hartford, Cong. ch., J. G. Stimson, for Shansi,	100 00
So. Royalton, Cong. ch. and so	23 60—123 60
	306 04

Legacies.—Bennington, Mrs. Martha E. Hubbard, by Henry E. Weed, Ex'r,	5,000 00
Middlebury, Buel Preston, add'l, by E. C. Severance, Ex'r,	20 00—5,020 00
	5,326 04

MASSACHUSETTS.

Barnstable county.	
Hyannis, Cong. ch., add'l,	25
No. Truro, Cong. ch. and so.	5 00
W. Yarmouth, Cong. ch. and so.	3 00—8 25
Berkshire county.	
Hinsdale, Cong. ch. and so.	9 23
Lenox, Cong. ch. and so.	20 00
Sheffield, Cong. ch. and so.	12 25
Williamstown, South ch.	16 00—57 48
Bristol county.	
Norton, Mrs. E. B. Wheaton, to const. Rev. G. H. HUBBARD, H. M.	50 00
Raynham, 1st Cong. ch.	40 00—90 00
Brookfield Association.	
Barre, Cong. ch. and so.	104 29
Essex county.	
Andover, Free ch.	10 00

Essex county, North.	
Amesbury, Main-st. ch.	10 00
Bradford, Ward Hill Sab. sch., for Mr. Marden's work,	10 00—20 00
Essex county, South.	
Beverly, Dane-st. ch. and so. (to. 29 m. c.),	288 74
Lynn, Central ch. and so.	15 00
Peabody, Eleanor Randolph,	50 00—353 74
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Colerain, Mrs. P. B. Smith,	2 00
Shelburne Falls, Cong. ch. and so.	12 00—14 00
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chicopee Falls, Cong. ch. and so.	48 64
E. Longmeadow, Cong. ch. and so.	30 25
Ludlow, Cong. ch. and so.	15 14
Mitteneague, Cong. ch. and so.	6 75
Palmer, 2d Cong. ch. and so.	50 00
So. Hadley Falls, Friends,	5 00
Springfield, 1st Cong. ch., 70; South Cong. ch., 99.72; Memo. ch., 69.67,	239 39—395 17
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch., 50; Mrs. J. C. Bryant, 10,	60 00
Northampton, C.	200 00—260 00
Middlesex county.	
Arlington, Cong. ch. and so.	25 00
Ashland, Cong. ch. and so.	20 00
Auburndale, Cong. ch. and so., 410; J. C. M., for native evangelist, Madura, 100,	510 00
Bedford, Cong. ch. and so.	35 00
Cambridge, North-ave. ch., 360.26; A friend, 50,	410 26
Cambridgeport, La. Mis. Soc. of Wood Memo. ch.	1 27
Newton Centre, 1st Cong. ch. and so.	172 31
Reading, Cong. ch. and so.	10 00—1,183 84
Middlesex Union.	
Dunstable, Cong. ch. and so.	25 54
Fitchburg, Calv. Cong. ch.	57 97
West Acton, Rev. J. W. Brown,	5 00—88 51
Norfolk county.	
Milton, 1st Cong. ch. and so.	36 00
So. Walpole, "Missionary,"	1 00
Wellesley, Rev. P. D. Cowan, for Memorial Hall, Fochow,	500 00
Wollaston, Rev. Moses H. Swift,	12 00—549 00
Suffolk county.	
Boston, Park-st. ch. (of wh. 1,000 is extra), 2,718; 2d ch. (Dorchester), 189.67; South Evan. ch. (West Roxbury), 47.56; Mount Vernon ch., 20; Highland ch. (Roxbury), 8.75; Eliot ch. (Roxbury), m. c., 6.55; S. D. Smith, 125; Hollis Moore Memo., by Rev. E. K. Alden, Res. Leg., for books for Pasumalai, 8.97; A friend, 5; "Missionary," 1,	3,130 50
Chelsea, 1st Cong. ch., 19; Central Cong. ch., 42.04,	61 04—3,191 54
Worcester county, North.	
Hubbardston, Cong. ch. and so.	25 00
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Northboro', Cong. ch. and so.	31 47
—, W. L.	200 00
—, A friend,	5 00
	6,587 29

Legacies.—Boston, Jeremy Drake, by L. D. Packard, Adm'r,	103 00
Buckland, Silas Trowbridge, by Mrs. LUCY S. T. LEAVITT and Mrs. ELECTA P. T. STRATTON, Ex's, to const. do. and do., H. M.	200 00
Hadley, Eleazer Porter, by J. E. Porter, Ex'r (prev. rec'd, 500),	500 00
Leominster, Leonard Burrage, by M. D. Haws, Ex'r,	2,000 00
Leominster, Sumner Haynes, by E. Chalmers Haynes, Ex'r, 1,500, less expenses, 35,	1,465 00
Newton, Caleb Wright, by C. C. Burr, adm'r,	460 72

So. Weymouth, Mrs. Abigail S. Cobb, by A. E. Vining, Ex'r, in part,	2,000 00
Ware, William Hyde, by Wm. S. Hyde, Ex'r, in part,	5,000 00—11,728 72
	<u>18,316 01</u>

RHODE ISLAND.

Central Falls, Cong. ch. and so.	34 05
Kingston, Cong. ch. and so.	11 79
Providence, Beneficent Cong. ch., 202.35; do. Sab. sch., for chapel, Guadalajara, 25,	227 35—273 19

CONNECTICUT.

Fairfield county.	
Redding, Cong. ch. and so.	27 83
Stamford, 1st Cong. ch. and so.	50 51—78 34
Martford county. W. W. Jacobs, Tr.	
Bristol, Cong. ch. and so.	40 02
Glastonbury, 1st Cong. ch. and so.	229 50
Granby, South Cong. ch.	9 25
Hartford, Rev. C. S. Beardslee,	37 00
Manchester, 1st Cong. ch., to const.	
Mrs. A. J. SPENCER, H. M.	101 27
No. Granby, 1st Cong. ch. (of wh. from Wm. Dewey, 10),	18 50—435 54
Litchfield county. G. M. Woodruff, Tr.	
Thomaston, Cong. ch. and so.	17 20
Middlesex co. E. C. Hungerford, Tr.	
E. Haddam, A friend,	10 00
Old Saybrook, Cong. ch. and so.	41 87—51 87
New Haven co. F. T. Jarman, Ag't.	
Birmingham, George W. Shelton,	10 00
New Haven, Yale Theological students,	42 80
No. Guilford, Cong. ch. and so.	20 00—72 20
New London co. L. A. Hyde and H. C. Learned, Trs.	
New London, 1st Ch. of Christ (of wh. m. c., 12.96),	110 91
Windham county.	
Abington, Cong. ch. and so.	27 00
Chaplin, Cong. ch. and so.	161 79
Hampton, 44.75, acknowledged in May "Herald" as from Hampden, should have been from Hampton.	
No. Woodstock, Mrs. W. A. Chamberlain,	5 00
Putnam, 2d Cong. ch.	15 61
Waugrean, Cong. ch. and so.	15 00
Westford, Cong. ch. and so.	6 70
West Woodstock, Cong. ch. and so.	6 00—237 10
—, A friend,	10 00
	<u>1,013 16</u>

NEW YORK.

Brooklyn, South Cong. ch.	73 25
Canandaigua, 1st Cong. ch. and so.	10 36
Churchville, Cong. ch., to const. Rev. J. E. McCONNELL, H. M.	54 21
Clinton, Mrs. George K. Eells,	10 00
Fairport, A member of Cong. ch.	1 00
Jamesport, Cong. ch. and so.	5 00
Moscow, Mrs. Lucy Smith, for Harpoot,	5 00
New York, Madison-sq. Presb. ch., 100; Pilgrim ch., two friends, 10; S. T. Gordon, for native evangelist, 100; A friend, 100; Mrs. Caroline Murray, 20; "W. C. C.," 5; A friend, 1,	336 00
Oswego, In memory of E. B.	5 00
Oxford, Cong. ch. and so.	20 00
Richford, Cong. ch. and so.	15 00
Saratoga, A lady,	5 00
Syracuse, Plymouth ch.	22 00
Wading River, Cong. ch., extra for Misses Woodhull, Foochow,	10 00
Wellsville, Cong. ch. and so.	29 09—600 91
Legacies.—Millville, Mrs. E. G. Linsley, by M. P. Lyman, Ex'x, Perry, Simeon R. Barber, by Milton A. Barber, sole heir (prev. rec'd, 100),	510 00
	400 00—910 00
	<u>1,510 91</u>

PENNSYLVANIA

Philadelphia, Central Cong. ch. (of wh. 12.25 m. c.)	44 25
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NEW JERSEY.

Trenton, A physician,	26 00
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SOUTH CAROLINA.

Spartansburg, Mrs. W. B. Hallett,	2 00
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ARKANSAS.

Rogers, Miss P. A. Hillis, for Ceylon,	10 00
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OHIO.

Akron, Cong. ch.	97 28
Cincinnati, Ladies' Soc. of Walnut Hills ch., for Atchevely ch.	10 00
Cleveland, Euclid-ave. Cong. ch., 171.47; Jennings-ave. Cong. ch., 50; Miles-pk. Presb. ch., for student, Ahmednagar, 18,	239 47
Jewell, T. B. Goddard,	100 00
Lyme, Cong. ch.	33 00
Madison, Mrs. E. A. Crocker,	30 00
Oberlin, 1st Cong. ch., 94.75; An aged friend, 1,000; Oberlin students, for Rev. C. A. Clark's salary, 150; A friend, for work in Sonora, 100,	1,344 75
Toledo, 1st Cong. ch.	75 32—1,929 82
Legacies.—Mad River, Frances Jane Snodgrass, by Henry Neff, Trustee, add'l,	300 00
	<u>2,229 82</u>

INDIANA.

Angola, A friend,	10 00
Terre Haute, S. H. Potter,	30 00—40 00

ILLINOIS.

Caseyville, Mary Meckfessel,	5 00
Chicago, Bethany Cong. ch., 11.32; U. P. ch., m. c., 11.31; Scan. 1st ch., 1.53; Grace ch., 1.50; A. B. Mead, to const. S. ELIZABETH MEAD, H. M., extra, 100,	125 66
Dundee, Cong. ch.	31 78
Earlville, Cong. ch., 26.50; J. A. D., 25,	51 50
Granville, Cong. ch.	48 11
Lakeview, Cong. ch.	6 81
Naperville, Woman's Miss. Soc., 16.75, and chapel Sab. sch., 17.50; for Mr. Woodside and family,	34 25
Polo, Ind. Presb. ch.	18 51
Princeton, Cong. ch.	19 20
Ridge Prairie, St. John ch.	3 00
Rollo, Cong. ch.	13 25
Seward, Cong. ch.	5 53
Sheffield, Cong. ch.	71 39
Winnetka, Cong. ch. and Sab. sch.	31 00—464 99

MISSOURI.

Kansas City, Clyde Cong. ch.	70 00
St. Louis, Pilgrim Cong. ch.	211 52—281 52

MICHIGAN.

Clare, Rev. C. F. Tuttle,	1 05
East Gilead, Cong. ch.	1 64
Farwell, Rev. T. A. Porter,	1 00
Grand Rapids, A friend,	1 00
Grass Lake, Cong. ch.	5 05
Hillsdale, Rev. G. W. Underwood,	5 00
Hudson, Cong. ch.	2 54
Jackson, Cong. ch.	5 00
Lansing, Reform School,	2 00
Memphis, Cong. ch.	3 65
Muskagon, Cong. ch.	54 13
Olivet, Cong. ch.	26 99
Romeo, Mrs. Andrews, 3, and Miss Dickinson, 5, for teacher, Turkey,	8 00
Rochester, Cong. ch.	3 85
St. Clair, Cong. ch.	7 00—127 90

WISCONSIN.

Bristol and Paris, Cong. ch.	24 81
Browtown, Mr. and Mrs. Lathrop, for Africa,	5 00
Evansville, Cong. ch.	25 00
Madison, Cong. ch.	12 42
Sparta, 1st Cong. ch.	28 46
Whitewater, 1st Cong. ch.	102 45—198 14

IOWA.

Almoral, Cong. ch.	7 60
Chester Centre, Cong. ch.	8 82
Des Moines, A friend,	5 00
Earlville, Cong. ch.	9 30
Fayette, Rev. Robert Mumby,	1 00
Hampton, 1st Cong. ch.	71 00
Osage, Cong. ch.	53 60—156 32

<i>Legacies.</i> —Des Moines, Mrs. H. L. Rollins, add'l,	10 26
	166 58

MINNESOTA.

Ada, Cong. ch.	1 63
Cannon Falls, Cong. Sab. sch., for work of Mr. Fowle,	20 00
Glyndon, Cong. ch.	4 10
Minneapolis, Open Door Cong. ch.	2 52
Northfield, T. S. Suleeba, for Dr. Thom's hospital,	15 00
Plainview, Cong. ch.	12 86
Stillwater, Grace ch.	5 71
Northington, Union Cong. ch.	3 14—64 96

KANSAS.

Chapman, Cong. ch.	7 13
Leona, Cong. ch.	7 15—14 28

NEBRASKA.

Clarks, Cong. ch.	8 50
Exeter, 1st Cong. ch.	7 20
Stanton, N. E. Cong. ch.	1 00—16 70

CALIFORNIA.

Alameda, Cong. ch., 80.05; Market-st. Branch, 13.25,	93 30
Clarksville, A friend,	30 00
Oakland, Plymouth-ave. ch.	10 40
Redlands, 1st Cong. ch.	46 60
San Francisco, Olivet. ch., 3.05; Rev. Joseph Rowell, 40; Miss Cummings, 1,	44 05
Woodland, Cong. ch.	10 00—234 35

COLORADO.

Denver, 2d Cong. ch.	13 00
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DAKOTA TERRITORY.

Lake Preston, Cong. ch.	11 29
Pierre, 1st Cong. ch.	7 25—18 54

WASHINGTON TERRITORY.

Steilacoom, Rev. L. W. Brintnall,	3 40
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FOREIGN LANDS AND MISSIONARY STATIONS.

Bulgaria, Samokov, C. F. D.	20 00
China, Pang-Chuang, Misses Wychoff,	5 00
Micronesia, Ponape, Collected by Rev. E. T. Doane,	53 00
Japan, Kobe, D. C. Jencks,	70 00
Turkey, Adana, Rev. and Mrs. W. W. Mead, 5; Monastir, Well- Doers, for work in Africa (L. T. 218 ¹ / ₂) 10.91; Van, Rev. and Mrs. G. C. Raynolds, 20,	35 91—183 91

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, <i>Treasurer.</i>	
For several missions, in part,	8,504 26
For Mrs. W. E. Fay's work,	88
For Bible-woman, Japan,	36 00

For girl in Nurses' Training School, Kyōto,	50 00
For work of Miss Pierce, Aintab,	32 00
For Miss Bartlett's Kindergarten, Smyrna,	5 50
For scholar in Girls' School, Bitlis,	25 00
For work of Miss Stone, Samokov,	41 06
For Gan Papuji, Ahmednagar,	25 00
For support of Vercinia Bedrosian, Constantinople,	75 00—8,794 70

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer.</i>	5,500 00
For Miss J. G. Evans, Tung-cho,	50 00—5,550 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Calais, Cong. Sab. sch., for pupil in Ceylon, 10; Gorham, Cong. Sab. sch. (of wh. 10 from Mrs. Hunt, for support little Mexican girl), 35; Rockland, Cong. Sab. sch., 5; Woodford, Christian workers, for educational work in Madura, 15,	65 00
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NEW HAMPSHIRE.—Exeter, Nathaniel Gordon, for school in No. China, 125; Sanborn- ton, Cong. Sab. sch., 10.30,	135 30
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VERMONT.—Brattleboro, Cong. Sab. sch., for India, 25; Dummerston, Cong. Sab. sch., 8.15; So. Royalton, Cong. Sab. sch., for catechist, Pasmalalai, 40; Swanton, Cong. Sab. sch., for student, Japan, 25,	98 15
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MASSACHUSETTS.—Chelsea, the little Gutter- sons, for school work in India, 2; Chester- field, Y. P. S. C. E., 5; East Douglass, Earn- nest Workers, 35; Easton, Y. P. S. C. E., for student in Japan, 6.25; Florence, Y. P. S. C. E., for scholarship in Euphrates Col- lege, 30; Holyoke, 2d Cong. Sab. sch., 19.85; Williamstown, So. Cong. Sab. sch., 13.21,	111 31
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CONNECTICUT.—Cromwell, Cong. Sab. sch., 119.26; Salisbury, Bible class, for boy in Dr. Davis' school, Japan, 6.30,	125 56
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NEW YORK.—Brooklyn, South Cong. Sab. sch., 50; East Cong. Sab. sch., for Aintab school, 25; Lockport, 1st Cong. Sab. sch., 75; Moravia, Cong. Sab. sch., 6; Phoenix, Y. P. S. C. E., soc.; Cong. Sab. sch., for Testaments, 5; Syracuse, Good Will Cong. ch., for village school, Ahmednagar, 41.12,	202 62
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PENNSYLVANIA.—Farmington, Mission Mite Society,	5 00
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OHIO.—Cincinnati, Y. P. S. C. E. of Central ch., for Sivagurer, Ceylon, 30; Cleveland, Chinese Sab. sch., for student at Tung-cho, 30; No. Ridgeville, Cong. ch., for school work in Ruk, 15; Wellington, Cong. Sab. sch., 10,	85 00
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FLORIDA.—Winter Park, Young Ladies' Miss. so., for girl in Kobe,	50 00
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MISSOURI.—Amity, Cong. Sab. sch., for Mi- cronesia, 9.25; St. Louis, People's Taber- nacle Cong. Sab. sch., for Mr. Snelling's work, 16.50,	25 75
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ILLINOIS.—Aurora, New Eng. Y. P. S. C. E., 15; Oak Park, 1st Cong. Sab. sch., 67.32; Oswego, Cong. Sab. sch., 2.75; Providence, Cong. Sab. sch., 5.36,	90 43
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MICHIGAN.—Homestead, Cong. Sab. sch., 2.85; Maple Grove, Cong. Sab. sch., 1.10; Memphis, Cong. Sab. sch., 5; Northport, Cong. Sab. sch., 3,	12 04
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IOWA.—Creston, Pilgrim Cong. Sab. sch., 4; Davenport, Ger. Cong. Sab. sch., 5; Eagle Grove, Cong. Sab. sch., 3.15; Edgewood, Mr. and Mrs. N. G. Platt, for scholarship Madura, 30; Grand View, Cong. Sab. sch., 10,	52 15
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MINNESOTA.—Glyndon, Cong. Sab. sch., 3.50; Union Sab. sch., 1.03; Madison, Cong. Sab. sch., 2.87; New Ulm, Y. P. S. C. E., for Girls' School, Aintab, 2.50,	9 90	CALIFORNIA.—Mills College, Anna S. Gilbert, for boy at Madura, 15; Redlands, 1st Cong. Sab. sch., 4.73,	19 73
KANSAS.—Blue Rapids, Cong. Sab. sch., 2; Russell, Cong. Sab. sch., 2.35,	4 35	DAKOTA.—Fort Berthold, Cong. Sab. sch., for school at Madura,	4 00
NEBRASKA.—Plymouth, Cong. Sab. sch.	3 25		1,099 54

CHILDREN'S "MORNING STAR" MISSION.

MAINE.—Monson, Sunshine Band, 5; Searsport, Cong. Sab. sch., 1.52,	6 52	IOWA.—Red Oak, Cong. Sab. sch.	10 00
MASSACHUSETTS.—Cohasset, 2d Cong. Sab. sch., 7.50; Dorchester, Village Cong. Sab. sch., 16; Northboro, Cong. Sab. sch., 6.20; West Warren, Cong. Sab. sch., 10,	39 70	KANSAS.—Burlington, Y. P. S. C. E.	2 00
NEW YORK.—Clinton, Mrs. George K. Eells, 3; Cortland, Primary Class, 1st ch., 2.25; East Bloomfield, Cong. Sab. sch., 25.09; Syracuse, Edith G. Chesebrough, 50c.	30 84	CALIFORNIA.—San Bernardino, 1st Cong. Sab. sch.	5 65
NEW JERSEY.—Bound Brook, Cong. Sab. sch., 8.50; East Orange, Grove-st. Sab. sch., 5,	13 50	Donations received in April,	111 81
ILLINOIS.—Greenville, C. S. Peach,	10	Legacies received in April,	28,929 91
WISCONSIN.—Browtown, Mr. and Mrs. H. Lathrop, 1; Rosandale, Cong. Sab. sch., 2.50,	3 50		17,968 98
			46,898 89
		Total from September 1, 1888, to April 30, 1889: Donations, \$245,675.77; Legacies, \$57,652.12 = \$303,327.89.	

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.
FOR FAMINE IN CENTRAL TURKEY.

VERMONT.		MINNESOTA.	
Brandon, Mrs. William D. Marsh,	5 00	Austin, Mrs. A. W. Wright,	2 00
MASSACHUSETTS.		IOWA.	
Auburndale, M.	10 00	Waterloo, Rev. M. K. Cross,	5 00
Chelsea, ———,	2 00	ILLINOIS.	
Norfolk County, B. C.	10 00	Chicago, Three friends,	2 20
Framingham, A friend,	5 00	COLORADO.	
Braintree, Miss Sarah H. Thayer,	5 00	Greeley, D. H. Carleton,	2 00
Wellesley, ———,	1 00—33 00	Previously received,	66 03
NEW YORK.			39,077 41
Johnsville, F. Burroughs,	2 00		39,143 44
Madrid, Alex. Murray,	7 00		
Wainscott, ———,	1 00—10 00		
DELAWARE.			
South Park, Y. P. S. C. E. of Cong. ch.	6 83		

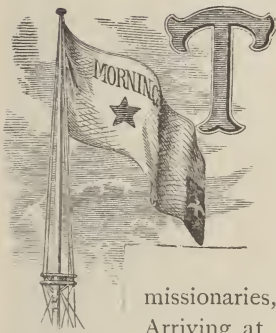
FOR SUFFERERS IN CHINA.

MAINE.		NEW YORK.	
Portland, Chinese class in 2d Parish ch.	15 00	New York, Rev. W. W. Rand, 10;	
VERMONT.		A friend, 2,	12 00
Bellows Falls, N. W. Dawes,	10 00	Scarborough, Mrs. Fannie E. Rogers,	5 00
MASSACHUSETTS.		Syracuse, *,	5 00—22 00
Auburndale, M.	5 00	OHIO.	
Class of boys in Cong. Sab. sch.	1 30	Batesville, Mrs. A. H. Cowgill,	25 00
Easthampton, 1st Cong. ch.	19 15	INDIANA.	
Framingham, A friend,	5 00	Hammond, F. H. Tuthill,	10 00
Holliston, A friend,	1 00	MICHIGAN.	
Newton, Eliot ch.	4 00	Port Samlac, H.	3 00
Rochester, Miss Leonard's Sab. sch. class,	5 00	KANSAS.	
Worcester, Mrs. G. Henry Whitcomb,	10 00	Osawatotmie, C. S. Adair and wife, 2;	
Wellesley, ———,	1 00—31 45	S. L. Adair, 1,	3 00
CONNECTICUT.		Previously received,	153 45
W. Winsted, A friend,	1 00		268 22
Windsor, A friend,	15 00—16 00		423 67

FOR YOUNG PEOPLE.

THE MORNING STAR'S REPORT TO HER STOCKHOLDERS
FOR 1888-89.

PRESENTED BY REV. F. E. RAND, OF PONAPE.



TO MY DEAR OWNERS,—You have heard much from others in regard to what has been accomplished in Micronesia since you sent me to assist your missionaries in bringing those islands to Christ. Some of you, I hear, are becoming impatient because you have not had a word directly from me. Forgive me, and I will tell you something of the delightful trip just finished.

On July 12, 1888, we left Honolulu with two new missionaries, Rev. Mr. Snelling for Ruk, and Miss Little for Kusaie. Arriving at Kusaie August 1, we remained a week and then hastened on to Ponape, three hundred miles, not knowing what might have befallen the laborers there who have passed through so many trials on account of the coming of the Spaniards. I found everything quiet and the work in a more prosperous condition than ever before. After remaining here a few days I went on to Ruk, over three hundred miles, to leave Mr. Snelling, and then back to the east, to carry the missionaries for their annual visitation of the Marshall and Gilbert Islands, returning to Ponape December 26, just too late to witness the Christmas festivities.

Though I missed the Christmas-tree and a wedding ceremony at Ponape, I was glad of the privilege of congratulating the two newly wedded couples,—old friends of mine,—pupils of the training and girl's schools. They were just closing one of the most interesting years of school they ever had. Good reports came to me of what had been accomplished by many of the pupils during the year. The gospel boat, *Rodney Hyde*, which I brought from Maine, and left at Ponape in 1885, was still doing good service, carrying the students to preach at the out-stations in different parts of the island. Taking three of these young men I sailed for Ngatic, an island ninety miles from Ponape, which I had never visited before. I sailed as near the reef as I thought safe, then lowered my boat to send the missionary on shore. The tide was low, and the boat could not get near the landing. Seeing this, many of the natives waded out on the reef to welcome the missionary. Taking him from the boat they carried him safely through the water to the landing, where the king and his people were waiting to receive him. They were very much pleased when they

found I had brought them a teacher from Ponape. They held a meeting in the house of one of the chiefs. During the service the natives did not behave very well. They talked and laughed, but that was because they had never been taught to do differently.

When the missionary returned on board, the king of Ngatic and many of his people came with him. I have had many heathen people on my decks before, but this is the first crowd of well-dressed heathen I ever saw. I enjoyed their visit, but was shocked to hear them ask for gin and tobacco. My captain was delighted with his visit ashore. He says their houses are cleaner and better than any in Micronesia. The missionary too was pleased with the warm reception given the teacher. He thinks we went there just at the right time, when they were



THE CHURCH AT LUKUNOR.

beginning to see the folly of their heathen worship. Their worship is quite different from that of any other island in Micronesia.

The idol they worship is a stone placed on an altar, about fifteen feet high. This altar, which was built fifty or sixty years ago, under the direction of a woman who drifted there from the Gilbert Islands, consists of three platforms of solid masonry. The lower platform is 20 feet square and $5\frac{1}{2}$ feet high; the next one is 8 feet square and $4\frac{1}{2}$ feet high, and the upper one 4 feet square and 3 feet high. The idol on this altar is a stone somewhat the shape of a man's body; it has a small round stone for the head with a piece of coral the shape of a hat on the top. The woman who planned the building of this altar was the priestess for many years. At her death her son became priest. He seemed very glad when he found I had brought them a teacher, "for now," he said, "we shall learn how to read and write."

The next Sabbath I spent at Lukunor, one of the Mortlock Islands. I watched the crowds of natives going into the thatched church, of which a picture is given opposite. This is one of the largest congregations in Micronesia, three hundred remaining at the Sunday-school. There were seventy-five little children in the infant class. You would enjoy spending the day with me while anchored near one of these islands. Everything looks so strange and queer you would almost think you were in another world. One of the pleasantest and strangest sights is a large fleet of canoes of all sizes, from the little paddle canoe, only large enough for one small boy, to the seagoing canoe like the one represented on this page, which will carry with ease thirty or forty people.



A MORTLOCK SAILING CANOE.

You will see by the picture that there are two decks on these canoes. They are made of boards hewn from the breadfruit-tree, and tied together with cocoanut twine. The Mortlockers are skilful navigators, often going five hundred miles without chart and compass.

Opatia and his wife, the Princess Opatinia, from Ponape, still have charge of the Mortlock work. They were very anxious to have their daughter and son-in-law, whom I had brought from Ponape to visit them, stay and help them in the work, but when they were told that they were needed to start the work on Fairuk, an island in the Ruk lagoon, they willingly yielded and smiled through their tears when they bade them good-by. The other married couple whom I brought with me from the school at Ponape were left at Utet, another island in the Ruk lagoon. This is the place where Emelioj, the native teacher, labored and died. Perhaps you remember how much the people there thought of their teacher; how eager they were to learn, and how willingly they built a

church and a house for him to live in. Since his death they have been trying to keep the church and Sabbath-school together, earnestly calling for teachers. But there have been so many places needing teachers that the missionaries urged them to hold on and keep up their meetings the best they could. Not being firmly established in the Christian way when their teacher died, their lamps had almost gone out. They were completely discouraged and had about given up



PUPILS OF THE SCHOOL AT RUK.

trying to get another teacher. I know you will rejoice with me that this strong young couple have been sent to them before it was too late. When you are praying for your missionaries, don't forget to pray for them on Utet.

I was only thirty-five days in going from Ruk to Honolulu. It seemed as if there was a small hurricane behind me most of the time. I hope some of you will see the native girl and boy who came to Honolulu with me, and who have gone on to the States to be educated so they can teach others the way of life. Then you can see for yourselves what kind of people they are to whom you are sending the gospel. The boy is from the island of Yap, fourteen hundred miles west of Ponape. He has been in the training school at Ponape for fourteen months. In a few years he will go back to his people and teach them of Christ. He is now helping one of the missionaries to reduce to writing the language of Yap. They have a primer more than half-completed. I hope it will not be long before your vessel can take teachers to that distant island of the Caroline group.

I am now at Honolulu, getting ready for another voyage to the island world to which you send me. I am your servant,

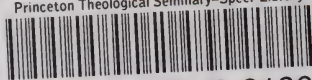
The Morning Star.

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